The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 40.—WHOLE NUMBER 976

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, DECEMBER 1, 1849. AT NO. 12 JOHN-STREET.

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In St. Luke's Church . . . . . . 8 "
4 P. M. on Fridays.
In Church of The Annunciation . . 8½ " and 4 "
In Church of The Holy Communion . 8 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 P. M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 9 A. M., and 5 P. M.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights,. 9 " and 4 "

Calendar for December.

2. Advent Sunday.
9. Second Sunday in Advent.
16. Third Sunday in Advent.
19. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Ember Day.
23. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the birth-day of Christ, commonly called Christmas Day. [Proper Psalms instead of Psalms for the day.]
26. St. Stephen the Martyr
27. St. John the Evangelist.
28. The Holy Innocents.
30. Sunday after Christmas.

THANKSGIVING DAYS, APPOINTED BY THE CIVIL AUTHORITY.

November 29. Massachusetts, Connecticut, Maryland,
" " Pennsylvania, New-York, Vermont,
" " Rhode Island, New Jersey, Ohio,
" " Maine, North Carolina.

☞ The Proper Service for the Day is printed immediately before the Family Prayer.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 59 Varick st.
Berry, Rev. Samuel V.
Carter, Rev. Lawson, 24th st., near Lexington Avenue
Carter, Rev. Timothy J., 24th st., near 4th Avenue.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Edwin R. T., 98 Twelfth st.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 142 Mercer st.
Cox, Rev. Samuel, 101 Chambers st.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Frost, Rev. Wm. J., 722 Broadway.
Hackley, D. D., Rev. Charles W., 3 College Green.
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 5 Mercer st.
Harwood, Rev. Edwin, 5th Avenue and 79th st.
Hawks, D.D. LL. D., Rev. Francis L., — Tenth st.
Henry, D. D., Rev. Caleb S., 146 Macdougal st.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 20 14th-st, near University Place.
Hollingsworth, Rev. Samuel, 6 8th Avenue.
Houghton, Rev. George H., 36 East 27th st.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 117 Madison st.
Huddart, Rev. R. Townsend, Twenty-third st.
Irving, Rev. Pierre P., 2 Park Place.
Jeliff, Rev. Hiram, corner 31st st. and 1st Avenue
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 129 Amity st.
Little, Rev. Charles S., 224 3d Avenue.
Marcus, Rev. Moses,
McIlwaine, Rev. Joseph W., 102 Varick st.
McVickar, D. D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge st.
Morris, Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., 110 West 20th st.
Ogilby, D. D., Rev. John D., Theo. Sem., Chelsea Sq., 20th st.
Pardee, Rev. Isaac, 13 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., Theo. Seminary, 20th st.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 3 St Clement's Place.
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Spencer, Rev. Jesse A., 97 Amos st.
Sweetzer, Rev. Henry W., 40 Beach st.
Taylor, Rev. B. Franklin.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D. D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Williamson, Rev. Charles H., 68 Duane st.
Wilson, D. D., L. L. D., Rev. Bird, 206 West 20th st.

BROOKLYN

Bourne, Rev. Rowland H.
Bourns, Rev. Edward, 30 Clinton st.
Childs, Rev. W. L., 151 Henry, cor. Joralemon st.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Gardiner, Rev. Chas. H., 30 Johnson st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D. D., Rev. Samuel R., 49 Myrtle Av.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Spooner, Rev. John A., Franklin Av., betw'n Myrtle & Park.
Staunton, Rev. William, Powers st. near Fulton.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.

WILLIAMSBURGH.

Fash, Rev. George W., 10th st., corner of South 2d st.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st
Walker, Rev. Robert J., Greenpoint.

NEW JERSEY.

Barry, D. D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Mahan, Rev. Milo, Van Voorst.
Reynolds, Rev. John West Hoboken.

Poetry.

For the Churchman.

Evening Prayer,

IN GRACE CHURCH.

Through each richly color'd pane,
Faintly streams the sunlight now;
Closing day has come again,
Rest for weary heart and brow.

Youth and age together kneeling
Bend beneath day's parting smile,
Holy melodies are stealing
Through the dimly lighted aisle.

Sons of wordly wealth and power,
Filled with ev'ry fleeting good,
Snatch from earth this silent hour,
Give this eventide to God.

Wanderer from thine own sweet shore,
Alien from the home most dear,
Weep that far-off land no more—
Thy "father's God is worship'd here."

Wrestler with the cares of life,
Sorely tried from day to day,
Cease awhile the bitter strife,
Enter,—'tis the time to pray.

Breathing news of Gospel gladness
See the "man of God" appear,
Sweetest words dispelling sadness
Gently fall upon the ear.

With a quiet tranquil breast
Wend we now our homeward

Weary hearts have tasted rest,
Sinful lips have learn'd to pray.

Oh! by this untroubl'd hour
Soothed is ev'ry galling care;
As the dew to drooping flower
To our souls is evening prayer.

Brooklyn. Marcella V. G.

Selected Matter

Extracts from a Charge to the Clergy of the Diocese of Western New-York,

Delivered, August 15, 1849, at the opening of the Convention in Trinity Church, Geneva,

ON RELIGIOUS TRAINING,

Being the Second Charge by Wm. H. De Lancey, D. D., LL. D., Bishop of the Diocese.

The Charge—Continued.

SPECIAL LECTURES TO THE YOUNG.

You will find a great advantage in especial courses of lectures and sermons to the young of your flocks on religion; opening to them the evidences of its truth, explaining its doctrines, developing its history, discriminating it from errors, displaying its institutions, presenting its true character as a divine institution, to be studied, obeyed, adhered to, cherished, and reposed in, as God's appointed way, through Christ, to virtue and duty on earth, and to happiness and glory in heaven. Forty years ago this system of lecturing to the young was adopted by the venerable Bishop White, who thus prefaces the publication of his lectures; 'Of the several ways essayed by the author at different times for the discharge of an obvious parochial duty, the delivery of the following lectures was one. They were drawn up, not for the press, but for annual delivery during Passion-week and on the week-day holidays of Easter; with an accommodation to the administering of the rite of Confirmation in that season.'

'The principal design in the lectures was to prepare the minds of young persons for Confirmation, by opening and proving the institution, doctrines and duties of Christianity held by Christians generally, all of which are here conceived to come within the scope of the short compend (the Catechism) undertaken to be explained.

'The author does not hesitate to acknowledge that he entertained the subordinate design of stating to the members of his flock, the views which the Church takes on those points on which she differs from other communions.

'He disavows the pretended species of liberality which would deprive any religious truth of all aid from zeal and argument, and give these means up to be subservient only to the prejudices in opposition.'

The mere naming the subjects of these lectures and dissertations, will evince to you the course of instruction presented by this venerable prelate and pastor: The Baptismal Covenant; The Apostles Creed; The Ten Commandments; The Lord's Prayer; The Sacraments; Confirmation; The Ministry; Public Service; Baptismal Regeneration; The Catholic Church; Forgiveness of Sins; Redemption; The Worship of Images; The Lord's Prayer as a form; Baptism; The Eucharist; The Spiritual Jurisdiction claimed by the Bishop of Rome; Episcopacy; Of Tradition; Forms of Prayer in the Jewish and Christian Churches; The Public Worship of the Church.

Such were the topics on which this time-honored Father sought to have the youth of his flock duly instructed by himself and by his assistants in the Parish, in training them in the ways of God.

INTERCOURSE AND CONVERSATION.

Intercourse and conversation with the youth of the congregation, in matters connected with religion and the Church, is another branch of exertion most important in the due training of a Christian flock.

Without looking to the cause, we must all, I think, deplore the fact, that the topic of religion and the Church, aside from controversial relations, is to a wide extent an excluded topic in the intercourse of Christians. It is almost wholly crowded out of notice, even in domestic intercourse. Its introduction is often regarded as obtrusive. The mere naming of it startles anxiety, suppresses cheerfulness, closes many lips, and gains for the clergyman the character of a fanatic, bigot or ascetic—an austere and unwelcome visitor. It demands, I admit, in the existing state and tastes of society amongst us, no little skill, tact, and wisdom, in so referring to religious duties, claims, obligations, truths and exactions, as not to mar more than serve the cause of our Master, and the holy influence of His Gospel and Church. But still, my brethren, we cannot escape the obligation to use this species of address to the hearts and consciences of the young as well as others. We are not to forget that 'a word in season, how good is it!'—and if you accustom yourselves to confer with the youths of your flocks in an easy, friendly and cheerful tone and spirit on religious subjects, I have no doubt you will find it a sure pathway to their minds for instruction, and to their hearts for reciprocal attachment and regard.

APPROPRIATE BOOKS.

The circulation of judicious books and tracts among the young, is another mode of training them in the ways of God. Indeed, I wish it were in the power of you all to present to each youth preparing for Confirmation, not a tract only, but some volume on religious topics, to be preserved by him as a memorial of the pastoral interest felt in his welfare. But the means of none of us enable us to discharge the duty in this way. By the agency, however, of well selected tracts and smaller volumes within your reach, it may to some extent be partially fulfilled. In these days of suspicion and distrust, of insidious error and defective truth, of extreme opinions in opposite directions, when fundamental verities are assailed and long held doctrines and institutions are frowned upon, and the minds of some are turning to the contemplation of important changes in our book of worship, as one means of counteracting the tendency to an erratic step from the Church, I know not that I can urge you to a sounder course than the one which, for the years since I have been over you in the Lord, I have uniformly urged—the faithful maintenance and preservation of the Prayer Book, intact in its liturgy, creeds, offices and articles, as the true faithful and proper exponent of the Bible to our portion of the Church of Christ. Tracts and books which sustain the Prayer Book as it has been transmitted to us, are sound. Tracts and books which change its teachings in reality, form or substance, to a sense which its language will not naturally and truly bear, are to be repudiated, in whatever direction of error they may look and lead.

CLASSES FOR CONFIRMATION.

The last suggestion I will make as to training the youth of a Parish, is, always to have a class preparing for Confirmation, and under a course of instruction from you preparatory to that holy rite. The advantages of this are two-fold. It keeps you in unceasing contact with the younger members of your flocks. It furnishes you with an opportunity to guide them aright, when their minds are not disposed to receive instruction—When you consider any of the class prepared in heart and life for Confirmation, present them; reserving the others to a future visitation of the Bishop, under the same system of guidance, reading, instruction and lectures. All the baptized youth of a Parish are, by the very fact and terms of their baptism, candidates for confirmation, and should be so regarded by the minister. The parents or sponsors have promised it. The only open question is, as to their preparation.—In their preparation, minister, parents and sponsors, as well as the youth themselves, are concerned: and all should assiduously employ the best means to draw their attention to the subject, and keep it fixed there, until they have come forward, assumed their baptismal vows, and engaged openly in that service of God, on the due and faithful prosecution of which their eternal hopes depend. It is a fearful and fatal neglect of duty to regard the baptized children of the Church as not concerned in religious duty and action, until their attention is voluntarily drawn to the matter; to await in quietness, silence and neglect, the visitation of the Spirit to arouse them; to look upon them as so many individuals left to grow up in sin, carelessness and ignorance, till, in the providence of God, they shall be converted. The very opposite af all this is true. By baptism, the Church teaches that they are made 'members of Christ;" as His members they are to be cared for, taught nurtured, trained. By baptism, they are made 'children of God;' as His children they are to be instructed, fed, nourished and guided, that they may be His obedient and faithful children. By baptism, they are made 'inheritors of the kingdom of heaven;' as such, they are to be adapted to it by that holiness without which no man can see the Lord. To the Church of Christ, to their parents, to sponsors, and especially to the minister, they are objects of intense interest, that they may not repudiate the promised and pledged influence of the Holy Spirit, but cherish it in their hearts, be moulded by it in their views, tempers, desires and habits, and daily grow in grace and in the knowledge of our Lord Jesus Christ.

You cannot be too thorough in your preparation of the young for Confirmation. There is the earnest preparation of hears and of the head. To both your earnest attention is to be directed. Lead them to the Holy Spirit for the renewal of their heart to holiness. Seek to have them led by the Spirit, that they may not fulfil the lusts of the flesh; train them in devotion, self-examination, prayer, self-denial, taking up the Cross, and following Christ in humility, faith, reliance, and filial obedience in all things. Lead them to the Holy Scriptures for infallible truth, that their minds may be filled with its doctrines, facts, sacraments, and duties. Lead them to Christ, that they may know, perceive, and acknowledge that, destitute alike of power and merit in themselves, they must look to Him whose they are, and whom they serve as the fountain of wisdom, grace, and strength on earth, and of justification and glory in heaven.

ADULTS.

3. The remaiuing class in your congregations to which, after children and youth, the system of religious training in the ways of God is to be applied are the mature—adults—of both sexes, different ages, and all occupations. What course is the parochial clergymen to pursue in regard to these? Adults are either communicants or non-communicants. The adult portion of our con gregations that are non communicants are in a most diversified condition as to religion. Some unbelievers, many unbaptized; some subject to alien influences; still more in what may be called an inert state, indeterminate, halting between two opinions, professing mere outward acquiescence in the Gospel; theorists as to the truth, but neglecters of its holy influence on their hearts and lives; cherishing intentions of holiness without action to secure and to evince it; with vows of godliness often rising in their breasts, to be suppressed or violated, or overwhelmed by the irruptions of temptation and sin; with their faces towards Jerusalem, but so remote in distance, and moving with a step so feeble, laggard, and uncertain, as to preclude advancement; and ever taking the side of the world, the flesh, and the devil, whenever the collision arises in heart or in life, between God and Satan, between Christ and the world; and on the other hand, some humble, inquiring, and anxious but timid, unsettled, averse to opening to others, their thoughts, convictions, and solicitudes.

The communicants of a congregation are also much diversified in character, views, position, and age; some well informed, intelligent, experienced, mature in piety, grace, and virtue as in age, judgment, and knowledge; others fully cultivated in Christian knowledge, and under the unperceived power of old associations, weighing truth in mistaken aud erring scales; others waning from truth and holiness by the seductions of the flesh or of the world, and so near the boundaries of error and sin as to render their actual position a questionable point; others boldly struggling in faith and fear, with eyes upon Christ and hearts imbued with his Spirit, to make their calling and election sure; others, again, in timidity and doubt, disturbed by questions of faith, practice, and ordinance, ever learning and never coming to the knowledge of the truth; distressed by scruples, and distrust one day, and full of confidence and denunciation the next; ready receivers of instruction in some forms and in some mouths, but mistrustful, disputatious, and positive rejectors of God's truth when it comes in other forms and from other lips; but all, more or less, intelligent, independent, open to conviction, and accessible to the influence of sound reasoning, established facts, and solid eloquence.

Now, the modes by which both these classes, needing, you will at once perceive, very diversified instruction, are to be trained in the ways of God are these:

The Pulpit;
The Lecture;
The Press;
Personal Intercourse;
The sustaining of Church Institutions;
And the cultivation of a devotional character among them.

THE PULPIT.

Doubtless the first of these, preaching—the Word of God from the mouth of His ministers—is the great agency appointed by our Divine Lord for the instruction, guidance, and training of a Christian people by the pastor. On the power, value, necessity, and obligation of this instrument of good, I need not enlarge. The point which in connection with it, I wish to press upon your minds, relates to tho character of the preaching.

Sermons are either extemporary or written. Both kinds are used in the Church; but, as you know, the prevalent system with us is the written discourse, as comporting best with the awful gravity of the topics discussed, and the higher opportunity it affords for well-weighed, sound, and edifying instruction.

Now, the points to which I desire to draw your attention in regard to sermons as most needed in our day are:

1st. To make them edifying and instructive; and 2nd, To deliver them with the deep interest of the heart.

Jejune and rapid declamation will not answer in the religious listening of a flock. Your people must be fed with meat, not with froth; with truth, not with error; with fact, not with feeling; with the holy morality, the full doctrines, the spiritual, heart-moulding, purifying riches of God's blessed Word, in order to edify and build them up on our most holy faith. In your congregations, arrest ignorance by knowledge, disperse darkness by light, and ever strive that your people may grow both in grace and in the knowledge of our Lord Jesus Christ. In this will be needed most careful thought, most diligent study, most earnest prayer, most faithful, discriminating and well-trained minds. It would, I think, aid alike your studies, your preparation for the pulpit, and your influence and usefulness, if your sermons should embrace a full course of Theology.

Next to sound, instructive, aud edifying matter, is the mode in which you present it by voice, and manner to the people. You must not only write, but speak from the heart, with the distinctness, fervency, and energy which a deep interest in what you are uttering inspires. Some imagine that a written discourse cannot be preached with the interest and impressiveness of an extemporary address. This, I think, a mistake, as some of the most popular and impressive preachers in the Church have preached written sermons. It is rather a difficulty than an impossibility, to deliver a written discourse with interest. What I desire to impress on you in this matter is, not to disesteem *manner*, delivery, the mode of either reading the service, or delivering your discourse to the people. It is an agency, a powerful agency of good entrusted to you. If bound to cultivate your minds for usefulness, why are you not bound to cultivate your voice, your address, your style of utterance? The same lofty obligation which has brought you to the service of the sanctuary as a minister of God for the souls of men, binds you to consecrate every faculty of your mind or body to the holy enterprise. It is not the oratory of mere art, or empty declamation, or wild vehemence, or denunciatory harangue, that I am urging upon you, but that warm, earnest, hearty, soul-felt, impressive reasoning with your flocks from the pulpit, which can scarcely fail to affect their minds with the conviction that you are speaking from your inmost soul to them, on topics of everlasting interest, arguing with them for their salvation, and standing before them as Messengers, Watchmen, Stewards, Ambassadors of God.

Take the Prophets and Apostles for your guides. Who can estimate the effect of Isaiah's address to the inhabitants of Jerusalem. (Isaiah i., 10—20.) Or Jeremiah's exhortation to the King of Judah. (Jeremiah xxii., 1—9.) Or St. Paul's discourse before Festus and Agrippa. (Acts xxvi. 25—29.) Or St. Stephen before the Council, when about to seal his faith with his blood as the Proto-martyr of the Gospel. (Acts vii., 51—54.) Or St. Peter to Cornelius and his pagan friends, when called by the Holy Ghost to apply the key of Heaven to the Gentiles. (Acts x., 34—43.)

These instances evince with what depths of earnestness, with what solemnity of truth, with what power of thought and tone, with what fidelity of tongue and word we are to speak to our people the calls, the doctrines, warnings, and lessons of the Gospel in training them in the ways of God.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church

(Continued.)

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XIV.—SCHISM.

As from the circumference of a circle a thousand radii will meet at a single point, so truth—I mean moral truth—is central in its nature, and may be approached by a multitude of avenues. A truth in mathematics can usually be positively reached but by *one* line of reasoning, and depends particularly and essentially on the *one link* that immediately precedes it in the chain. Mathematics might therefore boast more sparingly of being alone exact and infallible among the sciences; for hanging, as its deductions do, on a single chain, they *must* be exact, or many of them would never be believed. But, in the moral world, an important truth is reached by many and different lines of reasoning—no one of them, in the present observation of our moral nature, demonstrative in itself alone, because God never meant that truths so high should hang by a single thread so slender—but all of them, when pursued, leading by various routes to one result, and producing one and the same conviction in varieties of mind, by varieties of reasoning. How surpassingly grand, on this account, are the demonstrations of providence, God, immortality, revelation, judgment! We reach the truth upon these points by a line of reasoning, and we wonder and adore. Again we go back, and recommence the journey by another route, and again we find ourselves at the same goal, and the wonder increases. Once more we return, and, by another route still, we set out, and still the new route conducts us to the old spot, and an old truth seems new again, and new wonder fills our hearts. And while we are considering why there should be so many roads to a single point, we become lost in amazement more delightful still, to meet at that point a thousand other pilgrims, who have performed the same journey by a thousand different roads, and the heart bursts with the overwhelming conviction, that this is the citadel, the temple, the altar of TRUTH, to which a merciful God leads His children by so many different routes. Away, then, with the boast of your exact sciences, that coldly compel belief, and bind upon living limbs the cold links of their one resistless chain! Away with the infidelity that demands for a generous, freeborn mind *such* links and *such* a chain, in proof of God, Immortality, and Christianity! And away with the frigid sectarism, that asks of Episcopacy or Catholicity to produce *such* a line of reasoning! No, she has no such chain to bind you to her altars. She has different lines of reasoning for the mind, and different lines of feeling for the heart, by which those who have either may see or may feel their way to the centre, which rests in tranquility one and the same, while all is motion and commotion around it. If Episcopacy be truth, like Immortality, like Christianity, like the Divinity of Jesus, it may not have its one, cold, convincing, and *resistless* ray, but it will emit its beams in more directions than one, and those beams, both bright and warm, may be retraced, by both heads and hearts, like so many radiations to the common centre.

I have conducted the reader already along different paths that led me to a particular and central truth, and perchance he has expected me, ere this, to loose my girdle, unbind my sandals, throw away my staff, and rest from the toils and fatigues of the journey. But let us be sure that the shelter we have attained will stand when the floods shall come. If it be the one that the King has built, there are yet other roads and highroads that will lead his people up to it—let us then set out upon another:

Unity is a holy reality, consecrated by the more than human prayer, "that they all may be *one*, as thou, Father, art in me, and I in thee, that they also may be *one* in us, that the world may believe that thou hast sent me." It was cherished as a holy mystery in the hearts of the apostles, who dwelt continually on the oneness of all things in Christ—one Lord, one faith, one God, one baptism, one hope, one body, one spirit, one Shepherd, one fold—a vine, a tree, a temple, a household, a bride, a Church—the Church at Colosse—the Church at Corinth—the Church at Ephesus—the Church of Sardis, although "ready to die," still "*the Church* of Sardis"—the Church of Pergamos, although corrupted with "the doctrine of Balaam and of the Nicolaitanes," still "*the Church* of Pergamos"—the Church of Thyatira, although "suffering that woman Jezebel to seduce her servants to commit fornication, and to eat things sacrificed to idols," still "*the Church* of Thyatira"—the Church at Philadelphia—the Church at Philippi—the Church at Rome—the Church of God—"that there should be *no schism* in the *body*." What if these Churches, instead of being hampered with the apostolic rod and staff of *unity*, had enjoyed the *liberty* of a "nineteenth century!" how soon the remedy could have been applied by separating from a Church thus paralyzed and darkened by Balaam, Nicolas, and Jezebel!

Come with me now, kind reader, to a country-village—a village of some sixty families—on the borders of the Potomac, and nearly within the shadow of the National Capitol. The spot is sacred to me: on its green turf I gamboled in boyhood; from its atmosphere I imbibed my first ideas of Christianity; in its neighborhood still live the living whom I revere; and under its sod are sleeping the dead whom I love. As we enter this village, by a southern road, we see on an elevation at our right a Romanist chapel, that was never completed, and is already going to decay, and a fallen cross lying and rotting in an open churchyard. As we proceed, we see on our right again a Methodist meeting-house upon an open common, and at the same time, on our left, an Episcopal church, to whose doors and green pastures not only the sheep of the fold have freedom of access, but the goat, and the ox, and all cattle are grazing at its doors. A little farther on, the Presbyterians have their place of worship, and on the western borders of the village is a tabernacle for the Baptists and another for the Campbellites; besides the public court-house, in which visitors and "distinguished preachers" of other and yet other sects continually let down their nets; six churches, six ministers to be provided for, and not one of them "living by the gospel, as the Lord ordained"; six schools to be supported, if each should carry out the parochial system, or otherwise the vital union of Christianity with education to be given up; a handful of people not "dwelling together in unity," but disunited, disaffected, and now and then devoured by jealousies, and worshiping by half-dozens in a place aching to the eyes, and freezing to the heart, of minister and people, and a standing byword to them that hang "around the corners of the streets."

Far from this house of my childhood, I now invite my reader to accompany me, where I have several times been, upon the deep. Here, in our noble ship, is a broad and well swept floor, kept bright by the hands of men. Above us is the blue vaulted roof, made without hands. On every side the sea is pouring its music into its Maker's ear, and the 'very fish leaps up and *means* His *praise*.' The emblems of Eternity and God are all around us. It is the holy hour of sunset, even the sceptic is devout, and the child at home, taught by maternal love that God made the stars, and watching from its window to see the first evening gem launched from its Maker's hand upon the sky, cries, "Mother! Oh mother! God has made a star!" Was ever place, was ever time, more suitable for praise and prayer? The heathen are at their rites; the Mussulmen at their devotions; the Romanists at their vespers. Where is *our* censer, and where *our* altar? We dare not exhibit the pearls, for there are these on board that would trample them under their feet, and turn again and rend you. In the smallest companies, I have always found one to think that anything beyond a single Sunday service is at sea superfluous, and an encroachment on the rights of private judgment. And when I have been with three hundred souls upon the deep, I have found the difficulty greater. And what is the difficulty? I answer, Schism.

Once more, I beg the reader to go with me to the new settlements in the Western wilderness. *We* cannot, like Columbus and his men, go forth and plant the Cross, and, before we have climbed up into our beds, find a habitation for the God of Jacob. But whole years pass on; and other years roll by; and still years roll, and still there is not unity enough to give either church or sect dignity enough to use above the miserable worship of the log cabin or the school house. And what fills all the West with this portentous difficulty? And what keeps thousands of the Western clergy, of all denominations, pensioners upon the East themselves, and beggars for their congregations, who, as their minister begs for them, feel no longer the least remorse or shame? I answer Schism.

But if neither the sea nor the wilderness be a shelter from these mortifying facts, let us seek it among the people that "lie in the region of the shadow of death." But why seek we the living among the dead? The shrewd mandarin exults in the pleas of sectarianism, and replies, "How can I agree with you, when you are not agreed among yourselves? A missionary tells me that my children are not capable of the grace of baptism; but you assure me that they are even more capable of grace than an adult. One would convince me that your bishops are to be revered; another teaches us that they are impostors. You talk of regeneration, but you are not agreed as to its nature. Some of you tell us there is a place of everlasting burning; but others tell us that there is no such thing. One even says your Bible is inspired; another affirms that it is not. Your Bible does not settle the questions that divide you. Your best men are not agreed. Has your Master left no society, nor priesthood, possessing and proclaiming the true state of the case in matters so grave?" Sectarians answer, No. And while he is yet speaking, the intellectual Brahmin takes up the argument; "Some of you tell us, that Jesus is the true God, and that we must worship him; but I have seen others of your missionaries, who declare, that to worship him is as much idolatry as to worship Juggernaut. Which are we to believe? Have you no authority, no tradition, no watchword, no priesthood, to perpetuate in unbroken line the fact on this tremendous question?" O schism! what a murderer thou art! Again we exclaim, "What millions died that Cæsar might be great!" How wise the injunction of the far-seeing Apostle,—"A man that is a *schismatic* (Orig.) after the first admonition *reject*;" nay, "I beseech you, brethren, mark them which cause *divisions*, and avoid them, for they are such as serve not our Lord Jesus Christ, but by good words and fair speeches deceive the hearts of the simple." And how sadly appropriate is the voice of Jesus as He bends over the heathen world now miserably stumbling at the schisms of the Christian—"that they all may be *one*, as thou Father art in me, and I in thee, that they also may be one in us, *that the world may believe* that thou hast sent me."

Look over the land, and behold the multitude of sects—their intermitting fits of feverish zeal—their jealousies and strifes—their dwarfish and dilapidated temples—their separate and weakened action in charities and schools and missions—each professing a purer doctrine than his neighbor's—each differing from each in his modes of worship, from the sealed lips of the Quaker, to the open countenance of the Methodist—from him of Pennsylvania who has no sacraments, to him of Rome who has seven—Methodist Episcopal, Methodist Primitive, Methodist Protestant, Methodist Radical, Presbyterian Old School, Presbyterian New School, Presbyterian Associate, Presbyterian Reformed, Presbyterian Covenanter, Presbyterian Relief, Presbyterian United, Presbyterian Cumberland, Presbyterian Scotch, Presbyterian Independent, Presbyterian Seceder, Dutch Reformed, Baptist, Baptist Campbellite, Baptist Sandamanian, Baptist Christian, Seventh-Day Baptists, Church of God Baptists, Seven Principle Baptists, Free-Communion Baptists, Free-Will Baptists, Hard-Shell Baptists, Soft-Shell Baptists, Ironsides Baptists, Little-Children Baptists, Glory Alleluia Baptists, Unitarian, Congregationalist Orthodox, Congregationalist Independent, Lutheran, Lutheran Evangelical, German Evangelical, German Reformed, Quaker Orthodox, Quaker Hicksite, Restorationists, Universalists, Perfectionists, Swedenborgians, Latter Day Saints, Come-Outers, Live-Forevers, &c., &c., &c.—*Eheu, jam satis!* cries the reader; and *Eheu, jam satis*, says the writer.

As I give the foregoing catalogue entirely from my present recollections, there are probably as many more that I have omitted, and perhaps there may be some slight inaccuracies in the names that I have given. A gentleman informs me, that, when travelling in the West a few years since, he saw on one occasion about a thousand men and women in a grove, rolling hoops, flying kites, playing ball, shooting marbles, leaping, running, wrestling, boxing, rolling and tumbling in the grass, the women caressing dolls, and the men astride of sticks for horses, and the whole company intently engaged in all the sports of childhood. At last he ventured to ask, what it meant. They told him that they professed to be the little children to whom the Lord had promised his kingdom, and affected some surprise, that he seemed not to have known that it was written, "Except ye be converted, and become as *little children*, ye shall in no case enter into the kingdom of God." He told them that that was true; that it was very well to imitate the virtues of childhood, but not its foibles; that the Apostle had said, "In malice be ye children, but in understanding be men;" and that this extraordinary conduct was the folly of childhood, without the immaturity of childhood to excuse it. "We are not at all surprised that you think so," they replied; "for we are a reproach unto our neighbors, and they of our acquaintance do hide themselves from us; but we are willing to suffer persecution for the kingdom of heaven's sake; for these things are hidden, as it is written, from the wise and prudent, and are revealed unto *babes*." My friend now found that they were persons not to be outdone in the quotation of scripture, and as he related the facts, I could not but exclaim within myself, Oh, the luxury of private judgment, and the blessedness of exegesis! He afterward learned that they were a numerous sect, calling themselves Little Children Baptists; and the reader may see in the histories of the Reformation, and even in D'Aubigne himself, (not the mutilated edition, *for the market*, of the American Tract Society, by the by), that this sect in the West are the genuine successors of the original Baptists in Germany, Switzerland and England, who ran many of them naked and half-naked, in the pretended innocence of childhood, vociferating through the streets, rolling and tumbling, and affecting all the sports of children, and, on the ground that the truth is revealed by the Spirit to babes, throwing the word of God into the fire, exclaiming, says D'Aubigne, "The letter killeth, but the Spirit giveth life." It is well known that the origin of the Quakers, as well as of some other sects, now grown to be quite respectable, was equally extravagant. But wherever the Episcopacy was respected, the Reformation was conducted to its dignified and glorious consummation without any such exhibitions of extravagance. And so it has ever been from the Baptists to the Mormons; they are carried about of the winds, and in approaching them with common sense, you but break your lance against a mill. You cannot reason, for they are mailed in scripture; if you quote scripture, they tell you, as *you* tell Episcopalians who adduce Scripture for the church, and for her order and her sacraments, that you have not the Spirit.

"Alchymists may doubt
"The shining gold their crucible gives out;
"But faith, o'erweening faith, once wedded fast
"To some fond falsehood, hugs it to the last."

Not very long ago, two clergymen of the Episcopal Church, travelling in Kentucky, called at a farmer's house, and not finding him at home, waited awhile for his return, as night was near and they had occasion to claim his hospitality. By and by the farmer came home, and, as he rode into the yard, or rather after he had dismounted, *sang* out to his man, in a most extraordinary tone:

"Go, give that horse some ears of corn,
"He has'nt had any since I've been gone,
Glory Alleluia!"

Then leading the two gentlemen into the house he said:

"Come in, my friends, and take something to eat;
"Go, Katy, go, cook them a portion of meat;
Glory Alleluia!"

In this manner the travellers were condemned to hear everything done up in doggerel verse; and sung to the same everlasting tune or tone, with the perpetual Alleluia, until the next morning effected their release. My friend was to have given me more of the lines, and also the singular tune in which the family invariably held conversation; but they have not reached me in time to use them, or I might in their own language have given the reader an idea of their religion. They differed from their Little Children brethren about the true nature of regeneration, holding it to be an outpouring of the Spirit, whereby those who

were born again would speak as the prophets, in the language of poetry. They were numerous in the country, and went by the name of the Glory Alleluia Baptists. And yet we are to believe that all this is better than to have remained in the one fold of the Episcopal Church! which would in that case have been able to unfold her glorious banner with the *Agnus Dei* in every vale and village of the West! It is time to meet the question—who is the mother of all these sects? and who is the father that begat them?

The father that begat them, is the unbridled lust of private judgment; the mother that bare them, is Presbytery, who has carried them in her womb, and nourished them from her breasts. If Presbytery had never lived, then these had never been. *Episcopacy has not brought one of them into the world.* They are all the living generations of Presbyterianism; and other children she has had, even as many more, but they are dead; and there is every indication, in the throes and perils of the body, that others are yet to come.

One of Three Hundred.

(To be continued.)

For the Churchman.

"What do ye more than others?"—*St. Matthew V. 47.*

The spirit of the gospel is a spirit of love—the love of God above all things, and of our neighbor as ourselves. Faith is worthless without charity; it will neither secure for us justification in God's esteem, nor the blessings of His favor, nor the felicities of His heavenly kingdom. There is much to be *done*, if men would be true Christians: no mere state of heart can make them accepted children of God, or give them a saving interest in the merits and righteousness of Christ. An indispensable ingredient of a truly renewed and holy heart, one changed from its natural state, and sanctified by divine grace, is an efficient control and direction of the will and power, and a faithful and earnest improvement of opportunities, of *doing good*—the profession of the religion which God requires, in evangelical acts and exercises of devotion to Him, in the duties of the state of life to which He has called us, and in generous and conscientious deeds of charity and mercy to our fellow men. On the last peculiar stress is laid in the Bible, in reference to the safety of our spiritual state here, and our hope of the favorable issue of our account at the judgment of the great day. Vain, worse than vain, according to the Bible, are all pretensions to faith and piety which go beyond the honest, disinterested, self-denying, and holy devotion of the heart to being "rich in good works, ready to distribute, willing to communicate," as God allows the means. The covetous man, who has more of this world's goods than is consistent with the liberal appropriation which God requires to Himself, through those who need temporal and spiritual assistance, has suspended over his head the idolater's curse*, to be poured upon him in the day when God shall judge every man according to his works.

The way and means which God has pleased to appoint for bringing men into the profession of, and under a covenant obligation to, these and other principles of His gospel, is the putting on of Christ—His religion, with the faith, piety, and charity, which it requires—by being baptised into Christ, and thus becoming members of His body, the Church. To those who have been thus born again, and made members of Christ, children of God, and inheriters of the kingdom of heaven; and have therefore had given unto them the Spirit which is the vital principle of the new and heavenly life, and confers ability to walk in that life; the distinctive principles, feelings, and motives of the gospel, are presented, as giving an acceptable character, and a true efficiency, to whatever there may be in the human heart of native impulse favorable to virtue and charity; and as supplying its lamentable imperfections and deficiencies.

Thus is the great duty of doing good and loving mercy laid upon the members of Christ's Holy Catholic Church. In reference to that duty, the Divine Lord and Head of that Church may well be supposed to address to them the searching inquiry directed to His disciples when, in the days of His flesh, He preached His wonderful and invaluable "sermon in the mount"—"What do ye more than others?"

It is a perilous thing to be in possession of Christian blessings and privileges, and not be moved by them to proportioned zeal and effort in doing good. A sad account is before them who claim a part in a peculiarly blessed evangelical and ecclesiastical heritage, and yet strive not to "do more than others" whom they regard as wanting it, in all that makes up the scriptural measure of Christian duty; and than those especially whose avowed allegiance is to the world, and the things of it.

See the man of business, rising early, late taking rest, and eating the bread of carefulness, that riches may increase. What are the objects he has in view, what the motives and sanctions by which he is urged, compared with those that the Gospel holds out to the Christian for his devotion to its interests and its duties? True: both classes of motives and sanctions—the former strictly regulated and measured by the latter—may, and doubtless often do, exist in the same person. To be "not slothful in business," is, as well as being "fervent in spirit, serving the Lord," a part of Christian obligation.† The means which Providence affords of increasing our worldly comforts, prosecuted in strict subserviency to Christian principles, may very properly occupy the Christian's attention and solicitude. By the blessing of Heaven they become, through pious and faithful agents, very efficiently contributive to the advancement of the great interests of religion and charity. But that temporal pursuits may be a part of Christian duty, and even innocent and right, they should leave to those pursuits and acts which relate directly to God, to the soul, and to eternity, that superior influence over human solicitude and care, which is proportioned to their infinitely superior character.

Is this so with the members of the Church? Do they—even the more strict and seriously inclined among them—give to objects of piety and charity anything like the time, care, and attention, bestowed by them on what relates simply to the business and profits of the world? If they do, are there not, among their brethen, ready thoughts and words, charging them as enthusiasts, or bigots, or otherwise amenable to blame or light esteem? A little, an occasional, an indifferent, a cold, it may be a reluctant, thought and effort towards laying up treasures in heaven, and that with special avoidance of everything like sacrifice, self-denial, or inconvenience,—is it not all that we usually find even among those who profess and call themselves Christians?

Consider too the votary of pleasure. See what earnestness there is in his favorite pursuit. From a relaxation it becomes a serious business. Needful rest is sacrificed. The enjoyments and duties of domestic life are lightly set by. The requirements of lawful and proper business are interrupted. Health is disregarded. Even the sacred obligations of religion are made to yield. And all this for enjoyment which is but superficial; which perishes in the using; which reaches not the seat of the chief happiness of a rational and moral being; and which is often the price of moral depravation, of bodily suffering, and of the forfeiture of spiritual hopes, and everlasting life.

The Christian has before him the pure joy, the rich satisfaction, the doubly blessing duty, of *doing good*. What, in seeking that joy, that satisfaction, that blessing, does he more than the child of worldly pleasure does in the sphere of his choice? Perhaps the appeal may be lost upon him because he is insensible to this claim of piety and charity: he cannot see wherein their great *pleasure lies*. The votary of the world *tries the experiment*: he is determined to *know what it is* that confers so much apparent happiness on the giddy throng around him. Does "the child of light" take half the pains to test the truth of God's promise that the ways of true religion—its faith, its hope, its charity—are indeed ways of pleasantness and paths of peace; and such as confer the purest joy and gladness on those who walk therein with a true heart?

Our Lord Jesus Christ delighted in going about doing good: the poor, the hungry, the sick, the blind, the lame, experienced largely of His mercy and loving kindness. His Church would humbly partake of of His spirit, and engage her members in constant prayer for all who are in danger, necessity, and tribulation, all sick persons, all prisoners and captives, the fatherless children and widows, all who are desolate and oppressed, and all who are anyways afflicted or distressed in mind, body, or estate: and most earnestly does she press upon them the great duty of manifesting the sincerity of such prayers, by doing good, by being ready to give and glad to distribute to the relief of want and suffering, and by devoting themselves, after their power, to works of mercy, and labor that proceedeth of love.

And truly meet, right, and their bounden duty is it, for members of Christ, according to the ability which God giveth, to minister, as extensively as possible, to the relief of the temporal necessities, privations, sufferings, and exposures, which they see around them: but if they duly cherish and exercise the Spirit given at their regeneration, they are conscious that in so doing, they do not half their duty. Sin brought all our woe into the world; and to this day sin—its present actual commission—is, directly or indirectly, the fruitful source of by far the greater part of the misery which we see and feel. Sin must be attacked; men must be made sensible of it; they must be brought to repentance and amendment; the heart must be changed, and the life renewed; and to this end the Gospel—its faith, its precepts, its way of spiritual endowment and growth, its duties, its Church, and the means of grace and salvation therein appointed and ordered—must be made known to men, explained and enforced, and urged upon their acceptance and adoption. Contributing to this, is among the highest and best of the fruits of love to God and man, of the requirements of Christian duty, and of the works which, wrought in faith, are the making of our calling and election sure, and the working out of our salvation.

B. T. O.

[To be Continued.]

* "Covetousness, which is idolatry."—Colossians iii., 5.
† Romans xii., 11.

For the Churchman.

Rev. and Dear Mr. Editor,—In your notice of my Review of Bishop Ives's Pastoral, you state the opinion that I have misconstrued his meaning respecting the nature of the public confession, which he considers a constituent part of a true repentance, where private confession is not resorted to. I candidly acknowledge that your remarks on this point occasion me great surprise; though I am glad to perceive that you agree with me in regarding compulsory private confession, notwithstanding all the odium which rests upon it, more endurable than public, according to my view of the Bishop's meaning. To vindicate myself from the charge of attacking 'a man of straw of my own creation', I desire to say a few words, as to the reasons which led me to the conclusion in question, after repeated and close examinations of the Pastoral, and carefully weighing the force of its expressions. If I have misunderstood the Bishop I am heartily sorry for it, although I cannot consider myself blame-worthy, since I do not possess any mesmeric power, and know no index to an author's thoughts but his words. It is, to say the least, a pity that in writing upon a subject so simple, yet all important, Bishop Ives should have involved in such obscurity the very sentence upon which all else depends.

1. The terms of this sentence are most absolutely incapable of any other interpretation than the one I have assigned to them: "When the Church in her Exhortation calls upon men to repent or not come to the Holy Communion, she means repentance to be understood in this extended sense; confession being considered *either* as made publicly in the Church, or privately to God through the Priesthood." Now the passage in the Exhortation runs thus: "If any of you be a blasphemer of God, a hinderer or slanderer of His Word, an adulterer, or be in malice, or envy, or any other grievous crime, repent ye of your sins, or come not to that holy table." Here all grievous sins of thought, word, and deed, are required by the Church to be repented of before an approach to the Lord's table; and according to Bishop Ives, to be confessed *either* in public or *private*. It is evident, from the use of these alternative words "*either*" and "*or*" that if a person confesses in private Bishop Ives considers him relieved from the obligation to confess in public, and *vice versa*; but he certainly does not mean that there is no necessity for him to repeat the general confession with the rest of the congregation—to which your interpretation of his words would lead. Again, it would be a very loose way of understanding language to regard the Bishop as meaning one kind of confession in one clause of the sentence and a different kind in the other, when he is speaking in both of the confession of certain grievous sins—say malice and envy—which, while unconfessed, debar a person from the reception of the communion. A general confession does not by any means meet the requirements of the Bishop's idea; and such a construction of his words seems less probable when we remember that a large portion of the Pastoral is occupied in deprecating general confession, and recommending particular of the most minute character.

2. Bishop Ives tells us that fever in the Church is better than paralysis. But is there anything so fearful in the fact that the Prayer Book contains forms of general confession which she requires us to use, that he should expect to create a fever by announcing it? Why throw himself into a position of martyr-like antagonism to state a harmless truism?

3. The public confessions used under the ancient penitential discipline, referred to by Bishop Ives, in his quotation from Hooker, were *not general* but *particular*. Is it strange that I should understand him as meaning the same sort of confession in the statement of the position which these quotations are used to establish?

In stating the points in which I agree with Bishop Ives you rightly say that I consider there can be no reasonable objection to voluntary confession; but I hope I shall not be understood as advocating a consequent absolution couched in the words of the Anglican visitation service. There is no authority for the use of this in either the English or American Church. In the one the use of this formulary is restricted to the case of penitents at the approach of death, and in the other there is no shadow of argument for its adoption with respect to penitents in health, since our branch of the Church Catholic, to whom our obedience, in ritual matters, is solemnly pledged, does not permit us to use it even with the sick. We might just as well adopt some formulary from the Roman or Greek Church. Were I an Anglican minister I would gladly use the form in the place prescribed as wholesome, edifying, and consoling; but being forbidden to employ it by my own Church over the dying, I cannot understand the *loyalty* which would dictate its use on less pressing occasions.

Once more, Bishop Ives verbally repudiates the idea of compulsory private confession—but if his words on other places are indices of his meaning, he virtually enjoins it—by prescribing an *impossibility* as the only alternative; and, therefore, for brevity's sake, I in some passages treated his system as it would be exhibited in its practical working.

I heartily coincide with you in the hope that the meaning of Bishop Ives's expressions will be cleared up, for these are not days in which terms of doubtful import respecting points at issue between the Catholic Church and the idolatrous schismatical communion of Rome, are safe and allowable. I thank you for not imputing to me a wilful departure from Church principle; but I regret that you consider me as discourteous to one whom I love and revere. I have only charged the Bishop with failure in judgment. His high nobility of purpose, evident in every word and action of his life, cannot but command from all who love truth better than party, the tribute of a deep and heartfelt admiration. To such a debate as this I bring nothing but the kindliest feelings and the most filial wishes. But the *arguments* of Bishop Ives, or of any other man, must stand for exactly what they are worth.

Very sincerely yours,
John H. Hanson.

Waddington, Nov. 14, 1849.

Remarks.—We had intended to comment at some length on the above letter, but the painful fact stated under the editorial head withdraws our attention from minor matters. We are very glad to find that the strictures on our esteemed brother's pamphlet have been taken in a friendly spirit. He justly concludes that the difference between us as to the Bishop's teaching on *Confession* is one not of doctrine but of fact: *i. e.* whether the Bishop makes a *particular confession to a Priest, either public or private, necessary to receive the benefit of absolution, and in consequence to salvation.* As we have already said, we do not so understand him, and have fully given our reasons; and we would condemn the proposition as strongly as our correspondent does. We doubt not that our excellent friend, if it should hereafter be discovered that he is in error, will frankly confess it, and we therefore very cheerfully allow him to explain and enforce his view.

We differ from him, however, as to the giving of *absolution* in this branch of the Church Catholic. The power is conferred by priestly ordination, and can only be restricted by express enactment. Provision is made for certain cases in our Prayer Book, but it it is not said the form shall be used in no others. In the English office for the *Visitation of the Sick*, the priest is *required* to use the authoritative form in certain cases, and this form weak consciences have scrupled at again and again. It was, therefore, omitted on our revision, but this does not prove that it may not be used on private occasions. Otherwise the writer must hold that in visiting the sick it is unlawful to use any prayers but those set down in the Prayer Book, which we apprehend would be a very rigorous construction.

In our previous article we did not of course intend to accuse our worthy friend of wilful discourtesy, nor do we think we did so. We intimated that, misapprehending (in our opinion) the drift of the Bishop's quotation and arguments, he had done him injustice, though unintentionally, and had employed a certain severity of remark which was unwarranted by the reality. As the truth will no doubt soon be officially elucidated in some way or another, we think the matter had better rest for the present.

THE CHURCHMAN.

New-York, Saturday, December 1, 1849.

Secessions to Rome.

Rumors of a very distressing character have been in circulation, for some weeks past, in relation to the Rev. Dr. Forbes, late Rector of St. Luke's Church in this city. We have forborne to notice them, because, on diligent inquiry, we could not find they rested on any definite grounds, but seemed to be the product of suspicions merely. On the other hand, we were assured by those whom we had good reasons for trusting, that that gentleman had *not* "found a refuge in the bosom of the Church of Rome," at the time when the report was published, and that it was by no means certain that he would; and we hoped in charity that the whole report would prove not to be verified by the event.

Unhappily, however, the worst anticipations have been realized. On the 22d ult., the following letter appeared in the *Commercial Advertiser*, of this city—

"New-York, 21st Nov., 1849.

"To the Rev. Wm. Berrian, D. D., President of the Standing Committee of the Diocese of New York:

"Rev. and Dear Sir—You may conceive that it is with no ordinary emotion that I feel myself constrained to declare to you, as President of the Standing Committee of the Diocese of New York, that it is my intention no longer to exercise the ministry of the Protestant Episcopal Church, it having become my deep and conscientious conviction that duty to God requires of me to unite myself to the One Holy Catholic and Apostolic Church in communion with the See of Rome, to which alone I feel that my allegiance is due. With great personal consideration,

I remain, Rev. and Dear Sir,
Your obedient servant,
John Murray Forbes."

This letter was not published by the Rev. gentleman to whom it was addressed, and some at least of the clerical members of the Standing Committee had no knowledge of it till they saw it in the papers. We presume this was the case with all, and that the letter was transmitted for publication simultaneously with its being sent to the President of the Committee. If so, the proceeding is somewhat remarkable, and we may add discourteous.

The tone and wording of the document are also worthy of consideration. The author does not simply state that he renounces the ministry of the Church, in itself a serious and solemn proceeding, involving a violation of ordination vows, and a withdrawal from God of the sacrifice of self which was made at His holy Altar; but he openly avows the purpose for which the renunciation is made, *that he may unite himself* "to the one Holy Catholic and Apostolic Church in communion with the See of Rome, to which alone I feel," he says, "that my allegiance is due."

This is truly a marvellous discovery. The writer is a divine of nearly twenty years standing in the Church; he has filled several important offices; has been twice a Delegate to the General Convention, viz., in 1844 and 1847, and has been a Trustee of the Seminary since the year 1835. In 1845 he was appointed on the Standing Committee of the Trustees of that Institution, and has been regularly re-elected since. He took charge, as its Rector, of St. Luke's Church, in 1834, and has maintained, unimpaired, his connection with it to a very recent date. In 1844, at the General Convention in Philadelphia, he took a foremost stand among the defenders of Church principles against their Rationalistic and Puritan assailants, and received the well earned meed of general applause. In 1847, however, when the case of our much injured Bishop was made the subject of discussion, his course failed to meet with the approbation of a large portion of his constituents, (ourselves among the number,) who were in favor of a more decided expression of opinion on the part of the Diocese in relation to the proceedings and sentence, and a more definite and efficacious relief than was granted by the General Convention. Still we never doubted that he pursued that line of conduct which he believed to be most for the interests of the Church and this Diocese in particular, though his views differed widely from our own.

The defection of one thus honored by his brethren of the clergy and laity, possessed of much talent and many mental accomplishments, acceptable as a parish minister, and distinguished in the councils of the Church, must necessarily be looked upon as a very untoward event in her annals. It enables adversaries of every grade and description to denounce her doctrines, discipline and worship. The Romanists rejoice in their prize, and will parade it as a notable proof of the errors and insufficiencies to be found in that branch of the Church whose communion he has renounced, while Dissenters sneer at this demonstration that her paths infallibly lead to Rome. They will be aided in this cry by the abettors of Puritanism in our midst, who decry the Prayer Book itself as the dregs of Popery. (See Aydelott's "Prospects of the P. E. Church.") The timid will be alarmed at these cries, they will tremble at the bold and unscrupulous assertions which will be made, and seek to flee from all high and deep doctrine as a deadly pestilence. They will blindly imagine that because one has gone to Rome, they must forthwith travel to Geneva. The friends then of Church principles must band themselves closer, contend as manfully for the truth as they have done heretofore, though one in whom they trusted has abandoned his post and united himself to their wily and treacherous foes. This example, instead of repressing their confidence or weakening their attachment to the Church of God, should serve to animate their energies, redouble their exertions, and dispose them to maintain with firmer hold, and with an unwavering trust and loyalty, "the faith once delivered to the saints," as taught by that pure and apostolic branch of the Church Catholic in which our lot is happily cast.

Says Dr. Forbes, "I feel my allegiance is due to the See of Rome." Is this an argument against the Church? By no means. Mr. Baptist Noel makes the like claim of feeling and conscience when he joins the Baptists; the *founder* and *first editor* of the Protestant Churchman pleads his conscience when he joins the Presbyterians. Is conscience then a sufficient test of the truth of their principles? At this rate, the Romanists, the Presbyterians, and the Baptists are all in the right, and the Church alone in the wrong. Observe, however, that if five, or ten, or even twenty should go to Rome, more than 1500 clergymen remain, the greater part of whom we are persuaded are firmly attached to the formularies of the Church, her creeds, services, and articles in their natural and legitimate sense, opposed alike to Romish corruptions as to Puritan innovations. These will not be shaken by any number of desertions, whatsoever and of whomsoever they may be. It has been so with the Anglican Church ever since the Reformation. Continually has she suffered by losses of this kind, not many to be sure in proportion to her whole number, and it has been loudly boasted that she was on the point of extinction. Yet she stands at this day firmer than ever in zeal, in numbers, in activity; spite of Latitudinarian Bishops and Dissenting Priests who have intruded into her pale; spite of the oppression of the state, and the legislation of a semi-infidel parliament. In proportion as she exerts her own inherent powers, and rests not on an arm of flesh but on the arm of her great Head, so shall she press onward conquering and to conquer.—The same vicissitudes, losses, and sufferings in a certain measure must of course befall us; and the same constancy which nerved the confessors and martyrs of the Anglican Church in times of Puritan oppression, and enabled the seven bishops to face unmoved the frown of a Papal despot, and suffer imprisonment, and even death itself, rather than encourage him in his lawless proceedings, must be that of the true sons of the Church in this land, when preparing to meet the storms of invective, malignity and falsehood which will be hurled upon their heads.

This defection appears under a strange aspect in another light. It is but three or four weeks since Dr. Forbes resigned a parochial charge, and now it seems he has made up his mind "his allegiance is due to Rome." Is this a sudden resolution? If so, little weight is to be attached to it. The differences between us and Rome are not so lightly to be disposed of. It cannot be that one clothed with the sacred office should make this desperate leap on a rash impulse or an instantaneous determination, and expect, of right, that any moment whatever should be due to his decision. The rashness of the step, thus made on a sudden, must take away all confidence in the soundness of the judgment, or the calmness of the mind, that can act so hastily and unadvisedly.

There is, however, another alternative, which we are loth to embrace. It may be that this resolution has been long forming, and the convictions have been silently maturing, which were to lead to the grand catastrophe. While this has been going on, the office of a parish priest has been held, confidences of the most sacred nature have been reposed upon him, he has been regarded by the authorities of the Church as a good and faithful Shepherd, to whom the lambs and the sheep of the flock might safely be committed;—he has been bound to teach faithfully and diligently the doctrines and discipline of Christ, as this Church hath received the same; he has been pledged "to drive away all erroneous and strange doctrines" which are contrary to God's word, and declared by the Church to be such. If this has been done conscientiously and diligently, how comes it that he has departed from his estate and fallen into the embraces of a corrupt Church? If it be said that the doctrines of the Church border upon those of Rome, so that one can *insensibly* pass from one system to the other, we deny the assertion. Purgatory, the Invocation of Saints, the doctrine of Indulgences and Pardons, as held by the Church of Rome, her doctrine of Transubstantiation, her pretensions to infallibility, the supremacy of the Pope, the claim of the See of Rome to be "the mistress and mother of all Churches"—these and other errors are unsparingly denounced by the Church of England and by her American daughter, and they are some of the erroneous and strange doctrines her clergy are bound to drive away and eradicate from the people of their charge. A loyal and faithful spirit will do this joyfully and gladly, as occasion may arise and necessity demand. If he finds them gaining ground in the minds of any one of those for whose souls he watches, he is bound, as he will answer to it at the last day, to use every effort by prayer, remonstrance, argument and persuasion to keep them steadfast in the faith. If he neglect this, and suffer them to depart from the truth, as the Church maintains it, and to fall into heresy or schism, he commits a grievous sin. Much more is he bound himself to "keep the faith" and preserve unimpaired in his own mind the system of doctrine and worship which the Church prescribes. And is it possible that error should creep into his soul unawares, poisoning the fountain of thought and paralysing the powers of the intellect, and he be conscious of no change? It is impossible. The want of heart and sympathy would soon betray the latent defect. Doubts and perplexities must arise, revealing to the mind some secret root of bitterness; and a diligent examination would soon manifest what this is. If it proceed from want of knowledge on any doctrinal point, the requisite helps can be readily obtained for supplying the deficiency; if it arise from the supposition that the teaching of the Church is erroneous or defective on a certain point or points, such as those mentioned above, and especially if the persuasion be added that the opposite system in these respects is true and to be enforced, then, in our opinion, the ministry of the Church can no longer be exercised with a good conscience. Still worse is it when opportunities are guardedly seized upon for inculcating these erroneous tenets, and disobedience and disloyalty to the Church are instilled, whether secretly or openly; when the barriers are spurned which the wisdom of her rulers has devised for her protection, against foes from without and traitors from within; when her authority it denied to erect these defences and to enforce respect to them; when the claims of her proud and usurping rival, the See of Rome, are vauntingly commended, and her powers and prerogatives as a true branch of Christ's holy vine are disparaged and ridiculed. Conduct such as this, cannot be reconciled with honor or conscience; it is dissimulation and rebellion of the foulest kind; it deserves the scorn and loathing of all honest and upright men here, and we believe it will meet with God's righteous indignation hereafter. Should such prove to have been the conduct of any whose defection it may be our painful duty to record, we shall not fail to speak plainly and unsparingly. Some of the laity it is to be feared have been deluded by evil counsels, and led astray by wilful misdirection. These cases, too, when the facts are correctly ascertained, may be recorded for the warning and information of others, whether exposed or not to the same dangers. The developments already made call for watchfulness and caution; for stern resolve and a fearless bearing; for a steady resistance to ancient and malignant foes, and a prompt unmasking of those secret emissaries who wait the opportunity and the command to deliver the citadel itself into the hands of the enemy. Sad as is the defection of those who revolt to Rome, and openly commit the sin of schism, much more to be reprehended are they who remain in the Church that they may the more efficiently undermine her defences, and more effectually serve the cause of her unscrupulous rival.

In thus speaking we occupy the same ground that we have done from the beginning of our editorial career. As *facts* have required it, we have always denounced the spirit of disloyalty to the Church. In our leader of April 14, especially, we spoke with much plainness of speech of tampering with the Articles, and explaining them away or denying their authority. Speaking of the Anglican perverts, we said, "They went on from one step to another, finding no rest for the soles of their feet, until they renounced her communion, enrolled themselves among the followers of the Romish See, and became the bitterest enemies of Her, whose dutiful children they had just before professed themselves. We have already had some instances of this among ourselves, though, happily, few; and we shall doubtless have more, if they who advocate the principles mentioned in the letter before us, carry them out to their legitimate results." The warning has now become fulfilled, though in a manner not anticipated at the time, for we certainly did not suppose that the then Rector of St. Luke's would set this sad example of perversion. Clear-sighted and well-learned friends have formed the same opinion from comparatively recent interviews. Those however who have been cognizant of facts of a different character, but have kept them secret to suit their own private ends, are not entitled now to boast of their superior knowledge and intimacies, and to talk of disloyalty and treason, unless they will confess themselves guilty of *misprision of treason*. Very knowing knaves sometimes overreach themselves, when they would turn state's evidence.

In conclusion, we exhort our readers not to be frightened from their propriety, nor to suppose, because of the many rumors that are afloat, that all the Church is going to Rome except the Puritan portion. When facts are developed more fully, it will be seen that there is a wide gulf between the advocates of Church principles as taught in the Prayer Book, and those who have rejected the system of doctrine and ritual there taught and united themselves to the Roman Church. We cannot conjecture at present with any certainty, who will follow the example of Dr. Forbes, and we shall cautiously avoid mentioning the name of any one till the fact of his secession is in some way officially or unmistakeably made known. Rash denunciations or the public repetition of unfounded rumors may do an irreparable injury,—we shall therefore adhere strictly to the rule we have laid down regardless of any imputations of wilful concealment or pretended ignorance. Those who are just and candid will, we trust, see the propriety of our course, and afford us a cordial and acceptable support.

The *Church Advertiser* says,

"Five of the Bishops have united in requesting a meeting of the House of Bishops, and it now becomes the duty of the Senior Bishop to call such meeting. The Bishops requesting, are Maryland, North Carolina, South Carolina, New Jersey, and Western New York."

We believe that this is a mistake. Two of the Bishops named above have certainly not joined in the request, and we believe a third has not been applied to. Another Bishop, not among those mentioned, has, we are told, given it as his opinion that the *House of Bishops* cannot meet unless in General Convention, and that the Bishops cannot at present be convened under the New York Resolution. If this be so, there is ample time for advice and deliberation.

Most Alarming Developement.

We find in the *Episcopal Recorder*, of November 10th, the report of a "meeting of *Clergy and Laity* of the P. E. Church, in the Diocese of New York, convened in the city of New York, on the third day of October, A. D. 1849.

The Hon. Luther Bradish was called to the chair, and the Rev. Dr. Anthon appointed Secretary.

Among the proceedings were the following:—

"The following gentlemen were appointed Brethren of St. Mary Deipara; and the Lords Commissioners of Her Majesty's Treasury having most liberally purchased them from him, to complete the collection already deposited in the British Museum, I had the happiness of discovering among them another copy of the 'Three Epistles of St. Ignatius,' in one of those volumes which had been presented to the the [sic] Committee, viz:—Rev. Drs. Taylor, Hawks, Stone, Balch, Anthon, Rev. Mr. Bedell, Messrs. Bradish, Dubois, Aspinwall, Dunham, Marvin, Winston, and Heard.

[Extract from the Minutes,
H. Anthon, Secretary."

We make no comment on the astounding fact that these gentlemen have been appointed "*Brethren of St. Mary Deipara*," our emotions on the announcement are indescribable! Well may we exclaim, What next?

But let us observe the astonishing liberality of the "Lords Commissioners of her Majesty's Treasury." They have actually purchased the whole lot; a singular fancy! Contending feelings of indignation and grief are strangely commingled in our minds. When first we read this *official declaration*, we felt outraged at an apparently audacious interference of *British Gold* with our Diocesan affairs. We indignantly exclaimed, "Is it from this source then, that all our domestic troubles have proceeded?" and were about to indite words that would have shaken that proud empire to its centre. But no! It was an act of kindness. They have been "purchased, to be deposited in the British Museum," a safe and calm retreat, and we hope they will speedily arrive at the place of their destination, and find "a quiet home." Then great will be the peace of our Zion, and we shall have reason to bless the "Lords Commissioners" of Her most Gracious Majesty.

We are unable to discover "*Him*" from whom they have been purchased, as we cannot determine who owns such valuable possessions, and we are, we are ashamed to say, ignorant of the amount of the consideration received. In the present somewhat pinched condition of the Royal Treasury, we trust the Lords Commissioners were not too liberal, and did not allow the vender a too profitable bargain.

The stupendous literary and patristic acquirements of the "*Brethren*" are shown by the fact that *one* copy of St. Ignatius's Epistles, containing three only (which three they are is not stated) was discovered among them by the indefatigable zeal of a certain "I," doubtless the ever active Secretary. The minute, however, is somewhat obscure on this point. We hope the Committee will find them pleasant reading on the voyage, and that they will meet with a gladsome welcome from the rest of "the collection."

Foreign Intelligence.

The *Caledonia* arrived at Boston on Saturday morning last.

France goes on quietly for the present, under the new ministry. The change is said to have disconcerted certain schemes and plots for the restoration of the Bourbons. The Assembly however, received the manifesto of the new ministers with great coldness, and it is not clear how the latter can support itself in that body. The support of the Nation however, for the President is confidently looked for, and two of the Bonapartes and about 40 other members of the Assembly have formed a party to support the principles of the message.

It is believed that the Pope has made up his mind to return to Rome, and a French steam frigate had been ordered to Naples to receive him. A French force of 12,000 men was to remain in the former city, and the Roman government are said to deem it insufficient for the maintenance of order and to have requested that more might be left.

Russia, Austria, Prussia and the Germanic Confederation had sent to the French government a note relative to the demand alleged to have been made upon Switzerland, requiring the re-establishment of the sovereignty of Prussia over Neufchatel, the expulsion of the revolutionary committees, and the restoration of the federal compact of 1815. It denies that a note with such demands was ever sent.

The British fleet under Vice Admiral Sir William Parker arrived off the Dardanelles on the 21st of October. The French fleet passed Malta on the 27th of the same month. The presence of the former had given great satisfaction to the Sultan. It was understood that France would act with Turkey as long as she conducted herself with prudence.—No answer had yet been received from Russia and intercourse remained suspended between the Porte and the Russian and Austrian ambassadors. Turkey is now very strong both by land and at sea.

We give the following items from the *Courier and Enquirer*:

"It is stated that the Russian Emperor has addressed an energetic note to the British Government, in regard to the interference in the affairs of Turkey, protesting against it as a hostile demonstration in the midst of peace, and against the right which England arrogates to herself to interfere in a matter which regards only Russia and the Sultan. As to the difficulties which this affair may give rise to, the interpretation of the treaty existing between those two powers belongs, says the note, to them alone, and England ought to remain completely unconnected with it. The following paragraph is given in addition:

'The Emperor has signified, it is said, to Fuad Effendi, that he may now consider his mission as terminated; that his presence at St. Petersburg was a violation of a convention entered into between the Sublime Porte and Russia, according to which the Sultan could not send an extraordinary ambassador to St. Petersburg without having first given notice to the Russian embassy; that he, in a sentiment of friendship, had been pleased to accord an audience of honor to the Sultan's envoy; but that from the moment that this latter had considered it necessary to appeal to the intervention of France and England, his kind disposition towards the Sublime Porte must naturally be changed, and henceforward the communications of the Turkish envoy must take place through the Minister of Foreign Affairs.'

"Fuad Effendi has been informed by Count Nesselrode that the Czar demands that the Hungarian refugees should be located in the interior of Candia, or such other point of the Turkish territory as may afford the greatest facilities for keeping them under *surveillance*. If any of the refugees wish to go to France or England, they may be permitted so to do, the Czar will take no notice of their departure, notwithstanding the danger that may attend them, for whether in France or England, there can be no doubt but that the refugees will busy themselves in preparing for a new revolution.

"Frankfort, November 6.—The *Cologne Gazette* says: 'There are many symptoms leading to the supposition that War will be renewed with Denmark. The report is already current that the army of the Empire, under General Penckar, is in readiness to march, and that preparations are being made in the Duchy of Nassau, which tend to confirm these warlike reports. The Emperor of Austria

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"Paris, Friday, Nov. 10.—Mr. Rives, the Minister Plenipotentiary of the United States, was received on Thursday, by the President of the Republic. The Prince was most gracious, but he observed that in consequence of the difficulties that had arisen between the two governments, he would have been deprived of the honor of receiving him, if, *instead of being a Republican minister, he had been a monarchical embassador!*"

In Ireland the 5th of November passed off quietly owing to the precautions of the government.

The queen dowager, consort of the late King William IV, is dangerously ill with the dropsy, and no hope is entertained of her recovery. She is a lady of most exemplary character, and much esteemed by all classes for her works of piety and charity.

The queen in council had appointed Thursday, the 15th of November as a Day of General Thanksgiving to Almighty God, for the abatement of the cholera, and other manifold and inestimable blessings.

We copy with much satisfaction the following from the English Churchman:

"Abel Smith Esquire, of Woodhall, having become possessed of the great tithes of Bengeo, Herts, as lay impropriator, has recently restored them to their original holy purpose in the church, by which the benefice instead of about £100 a year, has become endowed with £600 a year, the impropriate tithes having been worth about £500 a year. The population of the parish is about 1150, and since this act of Christian justice, a school-room licensed for public worship has been erected in a distant hamlet."

The *Record* is very wroth with the *Christian Times* for saying that some of the leading Pseudo-Evangelicals as Archdeacon Law, and Mr. Goode, are planning a separate organization in case the decision of Sir H. J. Fust should be confirmed. It says:

"We believe our readers have too much knowledge and sense to give any credence to the representations of the dissenting parties, who pen such paragraphs. However they may be furnished for their vocation in other departments, in this, for the most part, their knowledge is ignorance, and their facts fables."

This is a hard hit at its "dear brethren."

It is said the Rev. W. Cureton is to succeed the Rev. H. Milman as Canon of Westminster.

Great anxiety still prevails as to the fate of Sir John Franklin and his crews. The following confirms in some measure the previous report of the Esquimaux having seen the vessels.

Sir J. Franklin.—The Chieftain, Captain Kerr, so anxiously expected by Lady Franklin, arrived in the offing, at Kirkaldy, on Wednesday evening. At the north side of Pound's-bay, Captain Kerr came in contact with an intelligent looking Esquimaux, from whom he learned the particulars which he communicated to Captain Parker, of the Truelove, of Hull, and which have excited so much interest, and are now so well known through the newspapers. The Esquimaux told Captain Kerr that he had seen four ships (not whalers) in Lancaster Sound, holding up four of his fingers; two, he said, had been there and at another place, which he pointed out in his own rude way on the chart, for four seasons; the other two ships (evidently Captain Ross's) one winter.

On being interrogated whether he saw them himself or got the information from others, he pointed to his eyes as proof that he had himself seen the ships; but could not say whether the people of Captain Ross had ever came in contact with those under Captain Franklin, the distance between them being some 200 or 300 miles. On being asked if the ships were in good condition, he said they were good as Chieftain was, and not in the least broken. The "Captains," he said were all alive, and so were the crew; and, moreover, that they had meat in plenty, consisting of salmon, deer-flesh (or beef, the word for both being the same,) so at least Captain Kerr understood the words and signs of the man.

He also said, when asked why the ships did not leave their present position, that they could not, as they were completely packed up in the ice. Three days afterward the same man came again on board of the Chieftain, and distinctly reiterated all that he had before mentioned, which left the impression on Capt. Kerr's mind that what he had heard of both the expeditions was entitled to a considerable degree of credit. The Admiralty, we understand, have already intimated to the captain that his presence will be speedily required at London. Lady Franklin has had several interviews with Captain Kerr since his arrival. Lady Franklin arrived in Edinburgh on Monday.—*Edinburgh Witness.*

Sir James Ross has returned from the Arctic sea, where he has been engaged in a search for Sir John Franklin and his crews.

It is given as his confident opinion that neither Sir John Franklin nor any of his brave companions are eastward of any navigable point in the Arctic regions, and if there be any chance of their existence, it is the supposition that he proceeded in a westerly direction, and in such case we can only expect to hear from the missing adventurers by the Mackenzie detachment, or by her Majesty's ship Plover, Commander Moore, by way of Russia.

Sir James traversed at least 230 miles on the ice, the bergs of which were frightful, much more so than any of the experienced Arctic voyagers had seen before. Sir James and his party penetrated as far as the wreck of the Fury, where he found the old tent standing, and everything about it in a state of the best preservation. At this point Sir James deposited a large quantity of provisions, and also the screw-launch of the Enterprise. The march of Sir James across the boundless regions of ice is truly stated as a most unparalleled feat in exploration. We are sorry to find, however, that it was in no way successful.

Prayer Book and Homily Society.—During the last quarter, ending on the 30th ult., the Society, by their agent, visited 207 vessels in the port of London, on board of 121 of which it is their gratification to report Divine worship was held, either occasionally or regularly. The agent sold 510 copies of the Liturgy to the crews of the 207 vessels, and distributed 169 selections from the Liturgy and Homilies gratuitously.—Besides the above, the Visiting Secretary attended on board 18 emigrant ships during the last quarter, made arrangements for religious and educational occupation, and spoke words of counsel and exhortation to each separate mess of the 2,807 emigrants embarked in them. On the occasion of his visits, which were repeated in most instances, he sold 130 copies of the Liturgy, and distributed, at the Society's expense, 1,538 selections from the Liturgy for daily use, 403 Books of Homilies, and Homily Tracts, and committed to the spiritual superintendent's care, 2,500 reward books for the children, who attend the school-classes formed on board for instruction during the voyage. During the half-year ending the 30th of September, the Secretary paid similar visits to 34 emigrant ships, containing 3,064 emigrants, among whom he sold or distributed gratuitously 4,898 Prayer Books, selections from the Liturgy, Books of the Homilies, and Homily Tracts. The Society's agents in the cutports also continued their visits to ships in port.—*Eng. Churchman.*

The Tower and Spire of St. Dunstan's, Tower Street.—There is a tradition that the plan of the Tower and spire, suggested by St. Nicholas, at Newcastle, was furnished by the daughter of the great City architect, Jane Wren, who died in 1702, aged 26, and was buried under the choir of St. Paul's Cathedral. And if female talent was thus enlisted in the production of the airy spire before us, female benevolence was not wanting in the completion of the structure. To the honor of Lady Dionysia Williamson's memory be it told, that she, in 1670, gave £4000 (an enormous sum in those days) towards the building. On the occasion of the dreadful storm which raged in London through the night of the 26th of November, 1703, until the morning, Wren, on hearing that some of the steeples and pinnacles in the city had suffered serious injury, observed that he felt sure of finding St. Dunstan's tower and spire secure.—*The Builder.—Ibid.*

Emigrant's Spiritual Aid Fund.—The Society is now engaged in raising a Special Fund for the purposes of securing the services of a clergyman or schoolmaster on board the emigrant ships, which are now every week proceeding to Australia. A library of religious, educational and entertaining books, is provided for each ship by the Colonization Commissioners, who also undertake to give a free cabin passage to each clergyman or teacher, of a superior class, who shall be approved of by them as schoolmaster to the emigrants. Several chaplains and schoolmasters have already been appointed to emigrant ships.

The Rev. T. C. Childs, and the Rev. J. U. Walsh, the former at Plymouth, and the latter at Liverpool, make it their express concern to superintend the departure of emigrants from these ports. They advise them as to lodgings; then visit them on board; offer counsel and instruction as to their employing themselves to the best advantage during the voyage; and in every way make use of the golden opportunity when the heart is open at the prospect of leaving an old for a new home, to lead the minds of the emigrants to what may best promote their temporal and eternal good.—*S. P. G. Publication---July.*

Proposed Exhibition of the Industry of All Nations.—The proposed subjects of exhibition are fourfold:—raw materials, machinery, and mechanical inventions, manufactures, sculpture and plastic art in general. The design is comprehensive, and there is no taste which will not find its food in such variety of store. The arrangement is progressive; it begins with the rude mass, "without form and void," and ascends to the noblest conceptions of man as far as they admit of material substance and form. It is proposed that the first quinquennial exhibitions shall begin the half-century in 1851. At present no other site seems more likely than Hyde-Park, where the vacant space between Kensington-drive and Rotten-row offers peculiar advantages. All nations are invited without distinction or preference. It is proposed that a royal commission, presided over by the illustrious prince from whom the idea has chiefly originated, shall arrange the prizes, the subjects for which they are to be offered, the character and course of the exhibition, the selection of the judges, and other preliminaries; while it is left to the Society of Arts to raise the funds, and, as itself a permanent body, to provide for the permanent establishment of these exhibitions. The prizes are to be one money prize of £2,000, four of £1,000, one in each of the above sections, and medals which it is hoped may be conferred by the queen. The promoters of the splendid design feel no misgiving as to the possibility of raising £100,000 or more for the general expenses of the exhibition; and the many influential names, both in the provinces, and in the metropolis, now pledged to the undertaking, leave us at ease on this point. There seems, then, no reason to doubt that in 1851 Hyde Park will witness an assemblage more numerous, more brilliant, more beneficial, and more intimately associated with the fortunes of this empire, than the aristocratic array in which some observers are wont to read the rise and fall of our national prosperity.—*Times.*

Paupers in England and Wales.—A Parliamentary paper has been printed by order of the House of Commons, on the motion of Mr. Simeon, M. P., showing the number of parish paupers in receipt of relief on the 1st of July, 1848, in the various unions of England and Wales. It hence appears that the total number relieved in the workhouses amounted to 97,128, [of whom 94,649 in England]; and the total number of those relieved out of doors to 763,266. The grand total number of paupers relieved on the 11th of July 1848, in England and Wales is estimated at 1,068,000.—*Eng. Churchman.*

Church Education in Maryland.

We are happy to find that notwithstanding the decease of the "Church Times," the Diocese of Maryland is not to be left wholly without a Church journal. The "Church Advertiser has made its appearance,—a small double sheet, issued monthly at Baltimore, and principally devoted to advertisements but with three or four pages of selections, original articles, and Church news. We had not seen our young friend when we noticed it through the intervention of the Gospel Messenger, or we should have made a more direct mention. It has doubled its size within the last month, seems determined to make itself heard, and we wish it success. The November number contains an interesting account of the exertions of the Diocese in behalf of Education, and we take from it the following well deserved tribute to the Bishop of Maryland.

"There was a time, in this State, and not in this State alone, when the Romanists took the lead in the higher branches of education; when they actually had some of the best regulated educational establishments in existence, and their reputation was drawing for them support from the families and purses of both Churchmen and dissenters—for, feeling the importance of securing to their offspring the best education possible, many a father and mother trusted them to these alluring but dangerous institutions, the reputation of which had reached them, forgetting in their anxiety to secure the intellectual benefit, the danger of receiving the doctrinal bane which crafty vigilance would never fail to administer wherever and whenever opportunity offered.

Since the accession of Bishop Whittingham to the See of Maryland, that prestige has been rapidly passing away, and The Church, in this State at least, has taken this business into her own hands. She is now amply able to meet all the demands of her children upon her, in the Educational department, and she has imposed a solemn obligation upon her clergy and laity to sustain her honorably and properly in this department of her labors. It is a responsibility which they *must* accept.

Had the Bishop of this Diocese done nothing more than give vitality, force, and efficiency, to the Educational system in this State, he had done that which should endear him, not only to every true Churchman, but to every honest citizen: that which should entitle him to the gratitude of the community, and ensure for him the zealous and cheerful support of every clergyman and layman in the Church; that which in its present and prospective benefits, should identify his name with the honor, glory and prosperity of Maryland—for, when we consider that the character of the State, as well as the prosperity of the Church, not only for the immediate, but the remote future, will soon be committed to the hands of the present school-boy, with what tremendous plainness does not our responsibility appear, and the fearful importance of right action manifest itself.

Who can calculate the benefits to result from such a galaxy of Institutions as the Church in this State can now boast? Who can limit the circumference of that circle, whose central point each of these Institutions constitutes?

How many new stars in the firmament of intellect may not draw light and beauty from these parent sources, to bless the Church and beautify the world?

But let us notice some of these Institutions.

And first in order comes St. James's. The college is six miles from Hagerstown and eighty from Baltimore. This institution (at first St. James' Hall,) has been in full and regular operation since October, 1842. It is strictly a Diocesan Institution, established by the Bishop and Convention of Maryland, as a Christian home for the children of the Church during their education. The college is made forever responsible to the Bishop, and through him to the Church, for the character of its instruction, both academical and religious. At the same time the college has its distinct Board of Trustees, constituted by the Legislature of the State, with all the usual corporate and university powers. The Charter of the college requires that all the Trustees be "members of and attached to the Protestant Episcopal Church." The Faculty, deriving their appointment from the Trustees, consists of a Rector and Professors in the several departments of Instruction. The by-laws of the college require that the Rector be always a presbyter of the Church, and that in his election, the choice of the Trustees receive the sanction of the Bishop.

The Professors are nominated by the Rector and confirmed by the Trustees; all other officers are appointed by the Rector alone.

The character and design of the Institution remain the same as from its first establishment. It professes and aims to be a Christian Home, provided and controlled by the Church, for the thorough training of the young in human science, Christian virtue, and the true faith.

Connected with the College is a Grammar School There are seven regular classes, three in the Grammar School and four in the College, beginning with the simple English branches and continuing through a complete programme of studies.

Besides the division of the pupils into classes, according to their advancement in their studies, there is another and important division of the younger pupils into sections, for the purpose of keeping them in small companies and preventing their promiscuous association, as much as possible. Each section is under the care of its own prefect, and consists of about ten boys, who, for the most part, belong to the same class. During the hours not appropriated to study and recitations, the sections are in the company of their prefects, who act the part of their elder brothers.

Under such an arrangement, the prefects co-operating with the Rector and immediately under his direction, there is a near approach to family government and influence; the advantages of private with those of public education are, in a good degree united; and the evils of promiscuous company and contagious example (as the latter can be so easily detected) may be, to a great degree excluded.—Everything is thus reduced to a most perfect system, securing harmony, regularity and efficiency.

The college library contains about 4,500 volumes, mostly books practically useful and interesting to the young, and the use of the Professors' libraries is freely given to any student who can profit by the privilege.

The apparatus for the illustration of Natural Philosophy and Chemistry, is respectable but needs increase. There is also a good cabinet, which is steadily increasing.

Such is St. James'—The Pioneer Church College of the State—with a Rector and Corps of Professors which would do honor to any college in the Union, a reputation already enviable, free from debt, and with many peculiar advantages, she occupies indeed a proud position, and we doubt not will continue for years to come, as she has for years past, to justify the fondest hopes and expectations of her friends and founders.

Following St. James, but more the result of individual effort, we find next in order St. Timothy's. Under the Rectorship of the late Editor of The Church Times, a gentleman peculiarly fitted for the station he occupies, and to whose personal exertion—unremitting zeal—admirable management—and happy tact, we think St. Timothy's is mainly indebted for its success and permanency—we allude of course to the Rev. Libertus Van Bokkelen, a name now tolerably familiar to almost every Churchman in the Diocese—St. Timothy's has become not only highly prosperous, but highly popular—and seems to have found a place in the heart of the people, by whom we hope it will continue to be cherished and sustained in a manner commensurate with its merits.

St. Timothy's Hall commenced in 1844, but became involved in pecuniary and other difficulties, which threatened its destruction when the present Rector took the charge in 1845. He changed its plan and aimed to make it an institution of the highest grade for secular learning, combining with it a thorough system for physical discipline. The various obstacles were gradually overcome, and by an appropriation of private means and the assistance of an eminent layman of Baltimore and a few other friends he has been able to erect buildings, bring around him Professors, and make other arrangements, so that now St. Timothy's Hall is perhaps second for perfectness and convenience to no institution in the United States. Although this has been done by private and personal effort yet the institution is nevertheless a school of the Church, and perhaps we might say that it is peculiarly entitled to the patronage of Churchmen because it has never asked assistance in any other way. By a charter obtained in 1847 it possesses all the powers to confer degrees, &c., and has a board of Trustees in whom every confidence may be placed; and we hope to see St. Timothy's ere long, send forth a goodly number of graduates well prepared to do honor to their Alma Mater and to their country. The Institution already possesses a library of 3000 volumes, and a valuable mineralogical and geological cabinet. Effort is being made to secure apparatus for lectures in natural science.

The Physical discipline at the Hall is very peculiar, and its beneficial effect is seen in the health and manners of the students. In this respect it copies the system of the French and German institutions.

Present number of students exceeds 100.

Gen. Worth.—The following tribute to the memory of this distinguished officer is taken from an eloquent and impressive discourse, delivered at the Military Post, San Antonio, Texas, on occasion of the observance of the National Fast, August 3d, 1849. By Rev. John F. Fish, M. A. Chaplain U. S. A.

In the midst of these mournful memories one is impressed with special distinctness and power upon the heart of this community. The death of our own Worth was an event as unlooked for as it was crushing—unlooked for, since we had almost began to attribute a charmed life to him who had so often passed unharmed through the deadly malaria, and had stood unscathed amid the dangers of battles. In our admiration and fondness we dreamed not that that eagle eye could be quenched by disease; that noble form bend before the pestilence. In this, surely, God is speaking to *us* in strange, mysterious accents; revealing Himself as the Disposer of all events; as having unlimited control of the springs of life. His interposing Providence renders harmless the assaults of the most powerful foe—His decree converts the air we breathe into the putrid seeds of death. It is proper that we, my brethren, addressed by this astounding judgment; that we, thus deprived of our illustrious head, smitten down in our midst; that we of this military fraternity who were bound to him by the united ties of common service, exalted respect and deep affection; that we of this city who had learned to love him as an honest brave friend—that we, especially, should pause for a moment in the progress of our meditations and drop a tear over the new made grave of our late Chief. Most mysterious Providence!—How completely has it baffled the calculations of human sagacity! How has it frustrated the most magnificent earthly plans, destroyed the most brilliant hopes! A few months since, the homage of a grateful nation was vouchsafed the Hero who had fought their battles. His progress was one of triumph and of enthusiastic congratulations. The eye of the nation was fixed upon him. The heart of the nation gave vent to spontaneous sentiments of patriotic pride, and unstinted gratitude. Official honors were heaped upon him. From Legislative Assemblies and from the congregations of the people came the resolution of thanks and the votive gift. Public meetings awaited his coming, municipal receptions attested his hold of the popular love. Wherever he went he was greeted as a public benefactor whose long services entitled him to the benedictions of a people for whose liberty and glory he had grown gray in fighting, and whose victories he had largely helped to achieve. "What a future is before such a man," exclaims the voice of this world's wisdom. "How quietly can he rest upon his laurels; how serenely enjoy his domestic retirement, or discharge the remaining duties of a peaceful life. How contentedly can he decline into the vale of years, in the possession of the respect and affection of his fellow men." But to these busy anticipations and specious judgments of weak, imperfect man, God presents to us the contrast, abrupt as it is confounding, of His own Supreme decision and act. He smote this complicated web of human interests, crushing the fabric to atoms, prostrating in ruins the whole variegated and cherished material. What now is left to us of it at all? Let us go and see. The view may deepen in us the spirit of humility, contrition and prayer, which this our worship is designed to promote. Beneath that lowly mound of earth, near which our beautiful river gushes up into the light of day, under the shadow of the forest tree in whose branches the birds make their wild mournful melody, in sight of the camp where he commanded, and within the sound of its martial music, repose the mortal remains of the noble and the gallant Worth.

And this is all of him remaining whom we delighted to honor. These are but the ashes left in the mouldering urn; the spirit lives still; *it* fears no disease, no death, no coffin, no tomb. It has wilder range than earth, nobler objects of ambition, greater facilities for intellectual and moral progress than this world can supply. It is a pleasing duty to record, upon the testimony of those who were present during his brief sickness and at his death, that the manly composure and christian trust of Gen. Worth evinced in the last hours of his life, give us the happiest assurance that the Saviour was with him in the great struggle, sustaining him in its extremity, and fulfilling to him in the hour of need, the blessed declaration, "yea though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

New Publications.

The Miscellaneous Works of Oliver Goldsmith, by James Prior. In four volumes. Vol. I. New York: G. P. Putnam, Pp. 586. 1850.

Mr. Putnam seems determined to gain the public approbation by his republications of approved English and American authors in a style worthy of their works. The present volume is the first of his new edition of Goldsmith, and is one of the most beautifully executed that has yet appeared. It is delightful to find an old friend in such an agreeable and handsome dress. A large number of Essays and other writings appear in this series, which have never been collected before, and for which the reader is indebted to the industry and research of the English Editor. Their dates and original mode of publication are also recorded, which affords much satisfaction to the attentive reader. The admirable biography of Washington Irving was a very suitable preparation for the issue of this edition, and the pleasing style, the playful wit, the keen satire and shrewd observations sprinkled throughout, and the goodness of heart and simplicity of soul everywhere manifested, cause these fugitive pieces to be perused with delight, even in this age, when essay writing has become a work of scientific research, profound disquisition, imaginative brilliancy, and elaborate finish.

The Neighbors, a Tale of Every-Day Life, by Frederica Bremer. Translated from the Swedish by Mary Howitt. New York: G. P. Putnam. Pp. 490.

This is also a beautiful reprint of one of those delightful domestic tales, which have carried Miss Bremer's fame as an authoress far and wide through the literary world. We have not had time to examine it ourselves, but believe that it fully justifies the commendations bestowed upon it by the celebrated translator, and confirmed by many suffrages. The present is styled "the author's edition," is embellished with a fine portrait and autograph, and contains a preface from her pen. It is written in an affectionate and glowing strain, and modestly and gracefully speaks of the welcome given and the kindness shewn on her arrival in a foreign land. She indulges in bright visions of the future greatness and happiness of this country, and hints at the elements out of which they are to be created, and the method by which they may be attained. We doubt not that this work will be eagerly sought after.

Keble's Christian Year has been republished in a handsome small 16mo. by Messrs. Stanford and Swords. We are happy to find that the demand continues for this work of a charming poet and eminently orthodox divine. His pages glow with the inspiration of genius and of faith. They warm the heart and animate the affections, while they also instruct the soul in the Divinely-appointed system of our Holy Mother the Church. The copy sent us is richly and appropriately bound, and there cannot be a better gift from one Christian friend to another.

Dew from Heaven is the title of a small devotional work issued by the same publishers. The prayers are taken from Bishops Taylor and Wilson, R. Sherlock, Mrs. H. More, Dr. Johnson, and others, with several from a MS., and are brief, simple, and reverential. It is printed and bound in a very neat manner.

A Philosophical Essay on Credulity and Superstition, by Rufus Blakeman, M.D., has been received from the Messrs. Appletons, but will need examination before we give an opinion.

Now, good children, the word is unto you. Kind Messrs. G. S. Appleton, of Philadelphia, and D. Appleton and Co, have now sent us a whole pile of story books and the like, against the holidays, and we are going to tell you what they are about, and you may hint to those concerned which you will like best.

The Lives of Illustrious Men gives accounts of Cromwell, Cortez, who conquered Mexico, Sir H. Davy, a great natural philosopher, Sir Joshua Reynolds, a celebrated painter, Baron Cuvier, a famous naturalist, and other persons very distinguished in the world for learning, science, or literature. The narratives are all true, and some of the adventures are just as wonderful as if they were fiction. Boys who want to be instructed as well as amused will find this an excellent gift-book, and learn by examples how to become great and good.

The Countries of Europe also combines instruction with interest, and tells about the habits and customs, the cities and buildings of the nations of that continent. We spoke of this work some time since, but a good little girl in whom we are much interested says, that though she is not fond of geography, she finds this a very nice book indeed.

Holiday House is a pretty story by Miss Sinclair, an English lady, and relates how some little folks spent their holidays at their grandmama's, what amusements they had, and what mischief they got into. It is written for warning not for imitation in this latter respect. It has several gaily-colored pictures, a very splendid cover, and very nice clear print.

The Book of Animals and the Book of Birds are two very entertaining and useful books, contain descriptions of a great variety of beasts of the field and fowls of the air, and have a profusion of pictures, which show what the creatures are like. The covers of these, like the preceding book, are gay and striking, but, happily, the books are not all outside show.

The Child's Cheerful Companion is a series of tales compiled from various sources by the editor, in order to teach morality by example. They show how virtue meets with its own reward, and how vice brings with it disgrace and punishment. There are several illustrations to impress the subjects more forcibly on the mind.

The City Cries is a very amusing account of the way some people do certain things in Philadelphia, and explains the meaning of the strange cries that meet the stranger's ear; and gives portraits that he may not be frightened when he sees the realities. This little book has fine gilt leaves to do honor to the subjects.

Louise, or the Reward of Integrity, is a prettily told tale of a little French maiden, who resisted temptation and obeyed the dictates of honesty, in spite of cold and hunger and want of clothing, and having thus secured the aid of good friends, met with the happiness and reward which virtue merits.

Fanny and Her Mamma is a very pleasant easy reading book for young children, and will, we think, make them desirous to learn fast, that they may know what is in it.

Little Dora, or the Four Seasons is by a lady of Charleston, written also in an easy style and full of pretty stories for a young child, as well as pictures.

Mother Goose in Hieroglyphics is a very amusing toy book.

Watt's Divine and Moral Songs, too well known to need commendation, conclude this long catalogue, and are very well printed, as indeed are all the books we have mentioned.

The History of King Alfred of England, by Jacob Abbott. New York: Harpers.

Though the greater part of this work is devoted to the history of the great monarch, it affords also a brief view of the early history of England, and also continues it from the death of Alfred to that of Edward the Confessor. The narrative is told in Mr. Abbott's accustomed happy style and clearness of description, and is full as interesting as any of the preceding works of the author. We were rather astonished to learn that the "Reformation swept away all the national obligations of England to the *Catholic* Church." Surely he does not restrict that title exclusively to that portion in communion with the see of Rome.

Domestic Intelligence.

Pennsylvania.—At a meeting of the Standing Committee of the Diocese of Pennsylvania, holden on Tuesday, the 6th inst., testimonials were signed on behalf of James Rawson, M. D., a candidate applying to be recommended for admission to the Holy Order of Deacon.

And at a special meeting had on Wednesday the 14th, testimonials were signed on behalf of the Rev. Thomas B. Lawson, Deacon, applying to be recommended for admission to the Holy Order of Priests.

Also, on the same day, Mr. Alexander Janney applied to be recommended for admission as a candidate for Holy Orders.

M. A. D. Wolf Howe,

Phila. Nov. 17th, 1849. *Banner.*

Virginia.—Episcopal Acts by Bishop Meade.—At St. Paul's Church in Culpeper county, seven persons were confirmed on the 17th of October; two persons at Smithfield, Jefferson county, on the 5th of November. On the 6th, the new church at Leetown was consecrated. On the 7th, three were confirmed at Shepherdstown. On the 8th, seven at Harper's Ferry, where a church is going up. On the 10th, one at Martinsburg. On the 11th, nine at Hedgesville. On the 12th, one at Back Creek. On the 13th, one at Bunker's Hill, where preparations are making for a new Church.—*S. Churchman.*

Alabama.—*Huntsville, Ala., Nov. 7th*, 1849.—Editor of the Banner—Rev. and Dear Sir:—The few Church folks in this place have been much encouraged by a visit from our beloved Diocesan. We are indebted to him not only for official acts, but for personal visits to almost all our families.

On Sunday the 4th, the Church of the Nativity in this town was consecrated to the service of Almighty God. The sentence of consecration was read by the Rector, Rev. H. C. Lacy, who was assisted in the service by the Rev. J. M. Robertson. The Bishop preached upon the duty and the privilege of "assembling ourselves together." In the afternoon three persons were confirmed.

We do not pretend to any ecclesiological science in these western regions, but we do thank God that by His grace we are permitted to dedicate to him a house which is neat, handsome, and comfortable, and in which all things may be done decently and in order. The church cost $6,500, and is *paid* for.

The Bishop was accompanied on his visit by H. A. Taylor, Esq., who was appointed at our last Convention, agent for the Episcopal Fund. The Church is greatly indebted to him for his devoting his time and energies to this purpose. The present system of taxing the parishes yearly a certain amount for the Bishop's salary, is found to be troublesome and vexatious. So far it has been raised, but under other circumstances it might be a very uncertain mode. Our object, then, is to procure a permanent fund of $25,000, the interest of which is to support the Episcopate.

It was understood at the last Convention, that so soon as any parish raised a sum, the interest on which would equal its annual assessment, that parish should be released from any further tax. So far Mr. Taylor has met with very encouraging success. In Huntsville there has been subscribed nearly twice the amount necessary to release the parish from further contribution. We trust that every Alabama Churchman will contribute according to his abilities to this object, Nothing is better calculated to give permanence and respectability to the Church in this Diocese. We bespeak for Mr. Taylor, a hearty welcome wherever his voluntary mission calls him; and, without boasting, we would call the attention of our brethren in the southern part of the state, to what we have done, of proof that we are not insensible to the interests of the Church at large,

Ordination.—On Sunday, 14th October, in St. Andrew's Church, Prairieville, Marengo county, Rev. James H. Ticknor, was admitted to the Holy Order of Priest. He was presented by Rev. W. J. Ellis, Rev. Messrs. J. M. Bannister, Minister of the Parish, E. C. Mardaugh, and R. A. Cobbs, present and assisting. In the afternoon, the Bishop confirmed three persons.—*S. Churchman.*

Selma.—On Sunday last, according to previous announcement, the Rev. Mr. Linebaugh delivered his valedictory to a crowded congregation, and administered the Holy Communion, for the last time, to the flock which he has so long served with faithfulness and ability. Truly the service was one of intense interest and deep solemnity. The sermon was able, eloquent, and affecting, upon the solemn words, "Finally, Brethren, Farewell." It produced a deep impression upon all, and excited many to tears. As he alluded to his trials, his sympathies, his friendship, in the community, the deep and abiding affection which he felt for the members of his own church and others, and the interest, both spiritual and temporal, which he had ever felt, and would never cease to feel, his sentiments were echoed by every heart.

On Monday evening he tendered his resignation to his vestry in the presence of his congregation. The resolutions published to-day show the feeling with which it was received. We understand that an effort was made the next day, with gratifying success, for a large increase of salary—and the congregation tendered to him, which he was compelled, in consequence of existing obligations to the church at Baton Rouge, to decline. Never, we may say with truth, have we known any one to leave our community with deeper regrets for his departure, or more marked evidences of respect. In committing our rev. friend to the capital of our sister state, we commit to them a Christian, a gentleman, and a scholar—one who, as a preacher, stands among the first in the country—one whose manner, as a gentleman, has ever been marked by dignity and courtesy, and whose character as a Christian, though unaffected and unostentatious, has ever been unsullied. Personally, we wish him long life, a career of bright prosperity and honorable usefulness in whatever field of labor his life may be cast, knowing that wherever it may be cast, he will have the blessings and prayers of the congregation and community, in which he first exercised the duties of the sacred office.—*Selma Reporter, Nov 2.*

Married.

At Catskill on Thursday the 15th inst, by the Rev. L. L. Noble, John Breasted of New York to Rachel, daughter of Wm. Van Loan, Esq., of the former place.

Notices.

CHURCH OF ST. JOHN BAPTIST.

The Rt. Rev. Bp. Carlton Chase will hold Confirmation in the Chapel of this Church, (Lexington Av. and Thirty-Fifth St.) on Friday next, 30th inst., Festival of St. Andrew, at 3 o'clock, P. M.

☞ The Rev. Henry Dana Ward, having received a unanimous call to the Rectorship of St. Jude's Free Ch. and accepted it, will enter upon the duties of the office next Sunday, 25th after Trinity.

The services will for the present be held at half-past 10 A. M., and at 7 P. M.

☞ Appointments for Episcopal Services to be performed by the Bishop of New Hampshire at the request of the Standing Committee of the Diocese.

Saturday, Dec.	1, A. M.	All Angels', N. Y.
Advent Sunday, "	2, A. M.	Ch. of Ascension, N. Y.
	P. M.	St. George's, N. Y.
Monday, "	3, P. M.	Rossville.
Tuesday, "	4, A. M.	St. George's, N. Y. Cons.
	P. M.	Astoria.
Wednesday, "	5, P. M.	St. Mark's, N. Y.
Thursday, "	6, A. M.	Christ ch. N. Brooklyn
Friday, "	7, P. M.	Newburgh.
Saturday, "	8, P. M.	Tuckahoe.
2d Sunday in Advent, "	9, A. M.	Yonkers.
	P. M.	Greenburgh.

☞ The Rev. Charles H. Halsey, Rector of Christ Church, will preach in the Church of the Epiphany, 130 Stanton-St., between Essex and Norfolk-Sts., on Sunday evening, Dec. 2, in behalf of the Domestic Department of the Board of Missions. Service to commence at 7 o'clock. The Advent Collection for this Department will be made.

FAIR.—The Ladies of the Free Church of the Epiphany will hold a Fair, for the benefit of said Church, [the place to be hereafter designated] on Wednesday and Thursday, Dec. 19th and 20th, from 11 A. M. to 10 P. M.

The aid of all persons friendly to the object is respectfully invited. Donations, of any kind, will be thankfully received. They may be left with Mrs. Lot Jones, 77 2nd Avenue; Mrs. Wm. T. Pinkney, 220 Henry-St.; Mrs. Masterson, at the Ladies' Depository, 550 Broadway; or with Messrs. Stanford & Swords, 137 Broadway.

☞ The Anniversary of the Association for the relief of aged respectable indigent females, will be held at the asylum in 20th street on Friday, Nov. 30th, at 11 o'clock—when the annual subscriptions will be due. Patrons and friends are invited to attend.

☞ Saturday, 1st December, has been appointed for the Consecration of "All Angels' Church," 85th-Street, between 7th and 8th Avenues. Service to commence at 10½, A. M. Clergy and Laity are hereby invited to attend. Clergy will meet at the house of Wm. Evers, just south of the Church at 10 o'clock.

Acknowledgments.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 20th inst.

Mrs Robert Bartow, 15, Mrs Pickersgill, 2, Mrs Susan Baker, 2, (ann subs) 19; Mr John H Ruckel, sub, 2, don, 1,—3; Rev Sylvanus Reed, don, 50 cts; total, 22 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Nov. 27, 1849. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 20th inst.

Mrs Robert Bartow, 1, John H Ruckel, 2, Mrs Susan Baker, 1, (ann subs)—4.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov. 27, 1849.

The Society has published the Church Almanac for 1850.

THE POOR.

The subscriber, Rector of the ch of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor.

By the hands of Messrs. Stanford & Swords, from a "Friend," $5. By the same, from D. H., $10.
BENJ. EVANS, 172 Broome St.

Any donations may be left with Messrs. Stanford & Swords, 139 Broadway, or 172 Broome St.
New York, November 27, 1849.

Advertisements.

NEW ENGLISH THEOLOGICAL WORKS.
D. Appleton & Co. Importers, 200 Broadway, N. Y.
Alford's Greek Testament, Vol. I, Four Gospels, 8vo.
Clapper—The Acknowledged Doctrines of the Church of Rome, 8vo.
Packer—Bethnal Green Sermons on the Lord's Supper, 8vo.
Highton's Religious Teachings, 12mo.
Bates—College Lectures on Ecclesiastical History, 12mo.
Hurtlep—Parochial Sermons, 12mo.
Sermons by the late Rev. James Cowles Prichard, with a Memoir of the Author, 12mo.
Morgan—Verities of the Church, 8vo.
Townsend—The Pentateuch and Book of Job, Vol. I, 8vo.

WORKS ON THE LORD'S SUPPER.
Steps to the Altar, reprint of London Edition, 25 cents.
Bickersteth on the Lord's Supper, 12mo, 75 cts.
" " " " 32mo, 37½ cts.
Hobart's Companion for the Altar, 12mo, 62 cts.
" Communicant Manual, 32mo, 25 cts.
Berrian on the Holy Eucharist, 37½ cts.
Communicant Companion, 32mo, 20 cts.
Published and for sale by
STANFORD & SWORDS,
137 Broadway.

D. APPLETON & CO.'S NEW PUBLICATIONS.
MISCELLANEOUS WORKS.—I. MRS. ELLIS'S HEARTS AND HOMES.—A Domestic Story, completed in two parts. 8vo. paper covers. $1.
II. The Old World; or, Scenes and Cities abroad. By William Furniss—with a map and illustrations. 1vol. 12 mo. $1 25.
III. The Living Authors of England—By Thos. Powel 1 vol. 12mo. $1.
IV. Exercises in Greek Prose Composition---Edited by Prof. Boise, of Brown University. 12mo. 75c.
V. Olendorff's First Lessons in French--By Prof. Greene of Brown University. 18mo. 38c.
VI. Prof. Jaeger's Class Book of Zoology—Illustrated. 18mo. 42c.
VII. Lady Alice; or, The New Una. A new edition. 38c.
VIII. The Mechanics' Assistant—By D. M. Knapen. 12mo. $1.

TEACHER WANTED.—Wanted, in a limited and select School for Young Ladies, in the South-west, a Lady thoroughly competent to teach French and Drawing. She must be able to speak the French fluently, and with a pure accent. A middle aged Church-woman would be preferred. Address "Ashwood," at the office of the Churchman, with references, and with terms of salary, exclusive of board, &c. Particulars in regard to the situation can be obtained at this office. Dec. 1, 1849—6t

PRIVATE TUITION.---The Rev. J. A. Spencer, M. A., of Columbia College, N. Y., has resumed his classes for Private Tuition. He has an hour or two to spare at present. The branches taught embrace the Greek and Latin Languages and Literature; Greek and Roman Antiquities, History, Geography, Mythology; English Literature in general; the Mathematics; Natural Philosophy, &c. &c. Residence 97 Amos street near Fourth.
Dec. 1, 1849—tf

LITTELL'S LIVING AGE, No. 289, 12½ cents.
CONTENTS.
1. Pres'ts of France and America, *Walter S. Landor.*
2. Russia, - - - - *Examiner.*
3. France and the Roman Question, "
4. Kavanagh, and Evangeline, - "
5. There and Back Again, - - *Tait's Magazine.*
6. The Modern Orator, - - *Fraser's Mag.*
7. Gesta Romanorum, - - - " "
8. Court and Reign of Francis I., *Brittania.*
9. Agriculture and Science, - *Edinburgh Review.*
Illustration.—Hudson, the Railway King, off the Rail.
Poetry.—Irish Temperance Hymn.—Hope and Memory.—The Farmer's Plough.—Beneath the Wayside Tree.—It cannot last.—Massachusetts.
Published weekly at six dollars a year by
E. LITTELL & CO., Boston,
And sold by Dewitt & Davenport, Tribune Buildings, New York.

SERVICE FOR THANKSGIVING-DAY, recommended by the Standing Committee of the Diocese of New York. For sale at the Depository, 20 John-St.

ADVENT TO WHITSUNDAY.
QUESTIONS On the Gospels, for the several Sundays through the year, Vol. 1— Advent to Whitsunday. By the Rev. R. B. Claxton, D. D. These questions have been thoroughly tested by a number of the Clergy.
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Sept 22, 2m.

WANTED a situation as Chambermaid by a church woman who can give good references. Apply at 61 Clinton Place.
Sept. 29th—tf

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.
NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19

SCHOOL, Mathematical, classical, &c., under the care of the Rev. Isaac Peck, will re-open on the first Monday in September, at No. 36 Amity street.
Sept 1—3m

THE CHURCH ALMANAC FOR 1850 is now ready, containing, besides the usual matter, full statistics of the several dioceses, and a correct list of the clergy.
THOMAS C. BUTLER,
P. E. Tract Society Depository, 20 John st., N. Y.
Sept. 15—tf

Poetry.

To the Editor of the Churchman,

Rev. and Dear Sir,

Having recently met with the following exquisite and touching lines, and finding them inexpressibly soothing in a season of the deepest sorrow, I thought a wider circulation through the columns of your valuable paper desirable, and trust that their effect upon other bereaved hearts may be as consolatory; directing the eye of faith to look upwards beyond this "vale of tears" to the far off "Spirit Land."

New York, Nov. 19, 1849. E.

Resignation.

BY HENRY W. LONGFELLOW.

There is no flock, however watched and tended,
But one dead lamb is there!
There is no fireside, howsoe'er defended,
But has one vacant chair!

The air is full of farewells to the dying,
And mournings for the dead;
The heart of Rachel for her children crying
Will not be comforted!

Let us be patient! these severe afflictions
Not from the ground arise,
But oftentimes celestial benedictions
Assume this dark disguise.

We see but dimly through the mists and vapors;
Amid these earthly damps
What seems to us but dim funereal tapers,
May be Heaven's distant lamps.

There is no Death! what seems so is transition;
This life of Mortal breath
Is but a suburb of the life elysian,
Whose portals we call Death.

She is not dead—the child of our affection—
But gone unto that school
Where she no longer needs our poor protection,
And Christ himself doth rule.

In that great Cloister's stillness and seclusion
By guardian angels led
Safe from temptation, safe from sin's pollution,
She lives, whom we call dead.

Day after day we think what she is doing
In those bright realms of air;
Year after year her tender steps pursuing,
Behold her grown more fair.

Thus do we walk with her, and keep unbroken
The bond which Nature gives,
Thinking that our remembrance, though unspoken,
May reach her where she lives.

Not as a child shall we again behold her;
For when with raptures wild
In our embraces we again enfold her,
She will not be a child;

But a fair maiden, in her Father's mansion,
Clothed with celestial grace;
And beautiful with all the soul's expansion
Shall we behold her face.

And though at times, impetuous with emotion
And anguish long suppressed,
The swelling heart heaves moaning like the ocean,
That cannot be at rest;

We will be patient! and assuage the feeling
We cannot wholly stay;
By silence sanctifying, not concealing
The grief that must have way.

[*Sartain's Magazine.*

From Chamber's Edinburgh Journal.

Optical Magic of our Age.

Leaving, however, the chamber of scientific horrors and supernaturalities, let us advert briefly to the more recent and beautiful discovery, the dissolving views. Very few persons are, we believe, at all aware of the means by which the exquisite effects of the exhibitions are accomplished; yet they are surprisingly simple. A country landscape, basking in the warm glow of a July sun, lies outspread before us; the fields are golden with corn, the trees in full verdure clad, and the water tumbles, half in play half at work, upon the over shot wheel of the mill in the foreground. A change comes o'er the spirit of the scene; the sky loses its warm and glowing tone; a cold, gray, ghastly look creeps over the picture; the air darkens; the babbling stream is stayed in icy bondage; the wheel has stopped, and icicles a foot long hang from its spokes and rim; the trees are leafless; the fields are brown and naked; the path is covered with snow; and the flickerings of a roaring fire are seen through the cottage windows. But, marvel of marvels! the sky grows thick and lowering, and a few flakes of snow are seen to fall. Presently a thick shower of snow descends. The illusion is complete, and it requires some little self-recollection to form the conception that, after all, it is a mere picture we are looking upon. The snow-storm passes over, the sky and the air gently resume their warmer aspect, leaves come on the trees, the snow melts away, the brook runs again, and the wheel resumes its duties, for summer has returned. This sketch presents us with the leading features of the dissolving views. Let us now explain how the changes are brought about.

To exhibit the dissolving views, two lanterns of equal size, and placed on the same platform, are necessary. In the one we will suppose the summer scene; in the other the same scene, but in its winter dress. Now, immediately in front of the brass tubes of both lanterns is a circular disk of japanned tin, in which a crescentic slit is perforated half round near the rim. This disk is made to revolve on an axis which passes between the two lanterns, and is moved by a little handle behind. The rays of light proceed through the slit upon the screen, but only allow those of one lantern to do so at one time, the tube of the other being shaded by the imperforate part of the disk. the rays of the summer scene are now pouring through this slit, while those of winter are obscured by the other part of the disk.

The lanterns being properly arranged, so as to cast their images on precisely the same place on the screen, the exhibition begins. Summer is shown for a little time; then by means of the little handle the disk is very gently turned round, and thus while, from the crescent shape of the slit, the rays of one lantern are gradually cut off, those of the other are at the same time gradually allowed to fall on the screen, until the disk is turned quite round; and now the tube through which Summer shone is obscured, while the colder light of Winter from the other tube streams through the slit in the disk. The effect to the beholder is the gradual and imperceptible transition of the one scene into the other. If the reader will suppose that his two eyes represented the magic lanterns, and will close one eye first. and then gently lift the lid while he shuts down that of the other, he will obtain a perfect idea of the dissolving mechanism.

The plan of the perforated disk, which, as being the most gradual, is the most perfect, is the plan observed in the instruments we have seen of Messrs. Carpenter and Westly's make; but there are other and simpler means of effecting the same object, tne principle remaining in every instance the same; namely, the gradual blinding of one lantern and unblinding of another. To produce the falling of the snow, a slider is introduced upon the previously blinded side, a cap is unscrewed off the disk, and so both tubes shed their light on the screen. The slider is painted black, with little dots scraped out to represent snow flakes; and on its being set in motion by a wheel, the appearance on the screen of these moving dots of light is exactly that of snow-flakes falling. We have understood that the best effect is produced by drawing a piece of perforated paper slowly upward in the place where the sliders go.

This principle of causing the light from two lanterns to fall upon the screen—the one producing the picture, the other introducing some fresh elements into its composition—is largely applicable for the developement of other effects besides the falling of snow. By representing a Lapland scene with one lantern, a beautiful resemblance of the Northern lights, or aurora, can be thrown on the sky by means of the other lantern, and, when well managed, the effect is most extraordinary. Lightning or a rainbow is thrown upon the scene by the same means. The flickering, fiery glow of a volcano, or a ship on fire, is managed by quickly moving the fingers, so as alternately to intercept and give passage to the rays streaming from the tube; this appearance, too, is very singular and real.

A word now about the *chromatrope*—literally the *colorturner*. The image on the screen produced by this instrument may be described, for those who have not seen it, as strongly resembling that presented to the eye by the kaleidoscope. A mixed, moving multitude of colors vying in lustre with the precious stones, are seen whirling together, threading in and out; now as it were blown from a trumpet mouth, now pouring back into the same, aed in their revolutions producing a variety and perplexity of patterns which would weary even the eyes of a manufacturer to gaze upon These results are produced by means of compound sliders, two or three in one. Two of these are moveable, the third is often fixed. They are painted variously, in designs of different colors, consisting generally of some combination of circles or other mathematical figures; all the portion of glass containing no figures is painted black.

The moveable glasses are turned in different directions by a handle attached to the slider, and the result is the complicated play of colors and forms which is depicted on the screen. A somewhat similar but more varied effect was produced soon after the invention of the kaleidoscope by Sir D. Brewster, by adapting that beautiful instrument to the magic lantern, and was exhibited by a celebrated chemical lecturer to his class. But the present is the simplest form, and in the beauty of its images leaves little to be desired. Two lanterns are commonly employed in its exhibition, so as to avoid any stoppage in the performance. The appearance of a fountain casting up water is managed by a variety of the same contrivance as the chromatrope. The introduction of this variety of optical image is recent.

The exhibitions which have received the fantastic titles—the opaque microscope and the physioscope—are very pleasing of their kind, and may be readily made intelligible to the reader. By the contrivance entitled the opaque microscope, the images of medallion, bas-reliefs, Paris-plaster casts, and other opaque objects, are thrown on the screen, and produce a singular raised effect. The surface of these objects is very highly polished, and they are introduced within the body of the lantern; a strong light there falling upon them in a particular position is reflected from their surface upon a concave mirror, and thence through the lenses of the tube of the lantern upon the screen; thus the image is produced.

The physioscope is apparently a modification of Sir D. Brewster's contrivance for the exhibition of what he calls the catadioptrical phantasmagoria. The visitors to the Royal Polytechnic Institution used nightly to be diverted by beholding a benevolent old gentleman's half figure in gigantic proportions upon the screen. For their amusement this old gentleman used to drink wine, eat buns, gape and sneeze, all of course in the most lifelike mannner, and generally finished the exhibition by standing gradually up, and revealing a stature as tall as any of the monsters commemorated in fable or in song. This really remarkable exhibition is produced in the following manner: In an apartment out of sight of the spectators are a large concave mirror, a powerful light, and the person whose figure is to be thrown on the screen. He is so placed that the rays of light reflected by his person are received by the mirror, and, collected by it, are reflected through a lens, and then directed upon the screen, where they appear in the form of a gigantic image.

Other objects may be effectively exhibited by the same means; and some singular and startling effects are capable of being produced, such as the decapitation of a warrior and restoring his head again, and such like, by intercepting a part of the reflected rays from the mirror by means of a prism. In this, as indeed in all other exhibitions, everything depends on the power of the artificial light; and the oxyhydrogen lime-light is the best for this purpose. The electric light, could it be made steady and permanent, would prove valuable. In exhibiting the human face, the glare has the disagreeable result of causing the eyes to blink, and thus in some measure interfere with the perfection of the image.

The last marvel of our modern optical magicians that we shall notice is the *diorama*. This beautiful method of exhibiting optical effects is, we believe, the invention of M. Daguerre and another gentleman. In the production of a lifelike impression on the eye this diorama is unequalled by any other contrivance; it is nature itself. All the accidents of the landscape—sudden gleams of sunshine, the passage of a cloud, the dim, diffusive light of early morning, or approaching night, are all thrown in indescribable beauty and truthfulness upon the painting. The solemn, soul subduing influence of some of the scenes which have been exhibited at the Regent's Park in the metropolis cannot be conveyed in words. The destruction of an Alpine village by an avalanche can never be forgotten after it has been once seen.

The manner of effecting this representation is strikingly simple. The spectatory is a darkened room, which revolves upon rollers; the sight-aperture, or proscenium, is of moderate size, and tnrough it is seen a large painting representing some scene or celebrated locality. The light is thrown upon tne picture from above, through ground glass, and arrangements exist, by means of shutters and blinds, to modulate the tone of the light cast upon the picture, so as to imitate with the nicest accuracy the natural effect of light and shadow. Some parts of the painting are transparent, permitting light from behind to be employed with great effect, where a chapel or such like scene is to be lit up at night. By having two pictures, the spectators are insensibly carried round to behold first one and then the other. In some large continental dioramas several pictures are employed. Few who have noticed the changes represented in a well managed dioramic exhibition would believe that the whole art consisted, as we have seen, in a skilful manner of operating with light.

Before concluding this article, we may be allowed to express pleasure at the rational amusement which may be afforded by means of the simple instrumentality here variously described, in addition to the lighter diversions also spoken of. The various sciences of astronomy, natural history, meteorology, botany, anatomy, geography, are all capable of the most beautiful illustration by the same means as, when amusement is the object, will develope all the phenomena of the phantasmagoria and dissolving views. Need we repeat it? This is simply the magic lantern fitted with the appliances of modern science. Well is it for our age that the powers conferred by science on man are no longer, as formerly, prostituted to enslave the mind in the bondage of heathen ignorance and superstition. Far from feeling terror, even a child would now laugh at what once made the stoutest heart quail in the courts of Grecian and Roman temples—the apparitions of the so-called "divinity" on the wall of the building, or amid the fires of the sacrificial rites. There is every reason to believe that to ends base as these, as dishonoring to the Creator of all things, as enslaving to the minds of the people, were the interesting phenomena of light and shade, of which we have here spoken, and for a protracted period, made subservient. The optical magic of our age, we may thankfully say, sets up no claim to the supernatural.

From the Watchman and Reflector.

They Say——.

Well, what if they do. It may not be true. A great many false reports are circulated, and the reputation of a good man may be sadly sullied by a baseless rumor. Have you any reason to believe that what they say concerning your brother is true? If not, why should you permit your name to be included among the "they" who circulate a scandal?

They say——. Who says? Is any person responsible for the assertion? Such phrases are frequently used to conceal the point of an enemy's poignard, who thus meanly strikes one whom he dare not openly assail. Are you helping the cowardly attack? If "*they*" means nobody, then regard the rumor as nothing.

They say——. Why do they say so? Is any good purpose secured by the circulation of the report? Will it benefit the individual to have it known? or will any interests of society be promoted by whispering it about? If not, you had better employ time and speech to some more worthy purpose.

They say——. To whom do they say it? To those who have no business with the affair? To those who cannot help it or mend it, or prevent any unpleasant results? That certainly shows a tattling, scandal-loving spirit that ought to be rebuked.

They say——. Well, do they say it to him? Or are they very careful to whisper it in places where he cannot hear, and to persons who are known not to be his friends? Would they dare to say it to him, as well as about him? No one has a right to say that concerning another which he is not ready to speak in his own ear.

They say——. Well, suppose it is true. Are you sorry for it? or do you rejoice thut a brother has been discovered erring? Oh, pity him if he has fallen into sin, and pray for him that he may be forgiven and restored.

If it should be true don't bruit it abroad to his injury It will not benefit you, nor him, nor society, to publish his faults. You are as liable to be slandered, or err, as your brother, and as ye would that he should defend, or excuse, or forgive you, do ye even so to to him.

Remember thy follies, thy sins, and thy crimes,
How vast is that infinite debt;
Yet mercy hath seven by seventy times
Been swift to forgive and forget!

Advertisements.

FIRE INSURANCE

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

REPORT FOR OCTOBER OF THE MUTUAL LIFE INSURANCE CO., OF NEW YORK—No. 35 Wall st.

Nett Accumulated Fund, 1st August, 1849, exceeding 872,000 dollars.

This institution, during the month of October, issued one hundred and twenty-four new Policies, viz:

To Merchants & Traders,	37	To Physician	1
Mechanics	17	Clergymen	3
Manufacturers	2	Teachers	2
Farmers	1	Students	5
Lawyers	2	Captains	3
Clerks	16	Hotel Keepers	1
Brokers	9	Officers in the Army	1
Engineers	1	Other occupations	23
	85		39
			85
Lives insured			124

JOSEPH B. COLLINS, President.
ISAAC ABBATT, Secretary.
MINTURN POST, M. D., Physicians. Nov 1—2t

REPORT FOR OCTOBER OF THE NEW YORK LIFE INSURANCE COMPANY, Formerly the Nautilus. Office 68 Wall St.

This Institution during the month of October, 1849, has issued One Hundred and thirty Policies, viz.

To Mechanics	35	To Students	2
Farmers	18	Teachers	3
Merchants	18	Officers of U. S.	2
Manufacturers	15	Mariners	2
Clerks	12	Laborers	2
Shipmasters	6	Ladies	1
Lawyers	5	Other parties	7
Physicians	3		
			18
	112		112
Lives insured			130

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
PLINY FREEMAN, Actuary.
MEDICAL EXAMINERS.—George Wilkes, M. D., Cornelius R. Bogert, M. D. In attendance at the Office daily from 12 M. to 1 P. M.

REPORT FOR OCTOBER.—The Mutual Benefit Life Insurance Co., No. 11 Wall-st., have issued, during the month of October, 1849, Sixty-one new Policies, viz.:

To Merch'ts and Traders	26	To Teachers	2
" Manufacturers	6	" Professors	2
" Mechanics	7	" Farmers	2
" Physicians	2	" Public Officers	2
" Clergymen	2	" Sea Captains	3
" Ladies	8	" Lawyers	2
" Cashier of Bank	1	" Agents	3
	45		16
Total new policies in October.			61

Surplus of the Company exceeds....... $800,000
ROBERT L. PATTERSON, President.
BENJAMIN C. MILLER, Secretary.
JOSEPH L. LORD, Agent.
James Stewart, M. D., Medical Examiner, residence No. 3 Abingdon Square, at the office daily from 2 to 3 o'clock. Nov 1

NEW ORGAN OF ANNUNCIATION Church, New York, Rev. S. Seabury, D. D. Rector.

At a meeting of the Vestry, held Oct. 2d, 1848, Floyd Smith, Esq., Chairman of Committee on the payment for the Organ, and approval of the same.

"We report that the workmanship and material are of the best quality, which, combined with its *fine tone* and *perfect voicing*, renders the Organ, in all respects, an excellent and complete instrument, and that it is in all its details, faithfully and fairly made, and reflects much credit upon its maker."

The Committee offer the following resolutions.

1st. That this Vestry do hereby receive from Mr. Jardine the Organ built by him for the Church of the Annunciation, as being perfectly and completely finished even beyond the requisites of the contract, and as being entirely satisfactory to this Vestry.

2d. That this Vestry, entertaining a high opinion of Mr. Jardine's competency as an Organ Builder, and having every reason to be well satisfied with the gentlemanly and very correct deportment of Mr Jardine in his intercourse with the members of this body while building the new Organ, take pleasure in recommending him to all persons who may require the services of an Organ Builder. Signed, FLOYD SMITH.

(This is an instrument of the largest class, containing 3 Ranks of Keys, 30 stops, and 2 stops of Pedal Pipes, both to CCC. sixteen feet.)

Mr. Jardine respectfully solicits orders, which will be most faithfully executed.

Organ Manufactory, 548 Pearl Street, New York.
Dr16,tf

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Sept 22, 2m.

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Sept. 29th—tf

COLLEGE GRAMMAR SCHOOL,—Brooklyn.—The undersigned, having received encouragement from numerous sources, have established in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys for professional and *commercial* life.

This institution is called "THE COLLEGE GRAMMAR SCHOOL," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the moral and religious welfare of the pupil the object of anxious attention and unwearied care.

In the Classical, Mathematical and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the studies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothing, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

EDMUND B. TUTTLE,
Principal of the Commercial Department.
LEFROY RAVENHILL, A. B., M. D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

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August 25—3 mos.

SCHOOL FOR MORAL DISCIPLINE

This School is situated at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere.

STUDIES.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

CONDITIONS.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

REFERENCES.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to WILLIAM BRADFORD, Principal of School for Moral Discipline, City Point. aug 11 tf.

FAMILY SCHOOL

FOR The Education of Young Ladies, LILAC GROVE, New Hartford, Oneida Co., W. N. Y. Miss MARY PROAL, Principal, The Rev. P. A. PROAL, D. D., Visitor.

This Family School for Young Ladies, which has been in successful operation for several years under the late Mrs. Eames, will be continued in its former location.

Its site in the village of New Hartford,—3½ miles from the city of Utica—affords a healthy and delightful residence, while its ample grounds supply every requisite facility for exercise and recreation.

Miss M. H. EAMES, will have the general oversight of the domestic arrangements. The pupils will be under the care of the principal; aided in the several departments by competent assistants.

Strict attention will be given to the physical education of the pupils, by such exercises as are calculated to promote health, and impart ease and grace to the manners.

The course of study will include all the branches of a thorough English education—the modern languages, music, drawing &c.

The terms for board, tuition, (including lessons in drawing,) bed, bedding, washing, &c., will be, (payable semi-annually in advance,) $150 per annum.

Music, (with the use of Piano,) $10 per quarter.

French and Spanish, each $5 per quarter.

The year commences, as heretofore, on the first of September: but pupils will be received at any time during the term.

REFERENCES

Reference may be had, by permission, to the Rt. Rev. W. H. DeLancy, D. D., LL. D., Geneva, N. Y., Rev. J. F. Schroeder, D. D., New York City, and Rev. George Leeds, Utica, N. Y. n10—eow3m

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should be in readiness.

Terms for *Day Scholars.*—$35 for the term of five months.

REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. J. B. Kerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq., H. J. Williams, Esq., Hon. E. F. Chambers, M. D., Rev. W. H. Odenheimer. Sept 1—tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; or of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

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For farther particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

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ANER BRADLEY, Soliciting Agent Northern and New England States.
New York, Nov. 12, 1849.—tf

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

Parents, contemplating placing their children at Boarding School, may find by reference to those who have been its patrons for a series of years, this to be such as they will be pleased to patronize.

Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,
Aug. 25—3m D. S. ROCKWELL.

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August 18—tf

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It is situated in the village of New Hartford, Oneida Co., N. Y., about three miles from Utica, and is at once retired, healthful and easy of access. The building occupied is the spacious mansion of the late Judge Sanger.

The Institution is designed to furnish a thorough elementary education to a *limited* number of youth. The course of Instruction is divided into three departments, Primary, Higher English, and Classical; and will prepare the Student for College, or for active business. The government is strictly parental. The religious instruction of the family is under the particular supervision of the Rectors. Particuler attention is also paid to physical education. The academic year commences on the *first of September* and closes on the *last of June*; but pupils may be received at any time when there are vacancies. The terms are $150, payable always in advance, one-half upon admission, and the remainder at the end of five months. This will include all the branches taught (except Music, Drawing, and the Modern Languages,) Board, Washing, Mending, Bed, Bedding, Fuel, Lights. For particulars apply to

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Aug. 18,–tf

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m26tf

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Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

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November 11

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March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19

SCHOOL, Mathematical, classical, &c., under the care of the Rev. Isaac Peck, will re-open on the first Monday in September, at No. 36 Amity street.
Sept 1—3m

THE CHURCH ALMANAC FOR 1850 is now ready, containing, besides the usual matter, full statistics of the several dioceses, and a correct list of the clergy.

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Sept. 15—tf

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Calendar f

9. Second Sunday in Ad
16. Third Sunday in Adv
19. Ember Day.
21. St. Thomas the Apos
22. Ember Day.
23. Fourth Sunday in Ad
25. The Nativity of our
commonly called CHRISTMA
of Psalms for the day.]
26. St. Stephen the Mart
27. St. John the Evangeli
28. The Holy Innocents
30. Sunday after Christma

JAN

1. The Circumcision of
6. THE EPIPHANY, or T
the Gentiles.
13. First Sunday after T
20. Second " "
25. The Conversion of S
27. Septuagesima Sunday

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The Cycle of th
From the Rev. S. C. W
FOR

As nations from
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